Christian Life

November 1961

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One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

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This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month. And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

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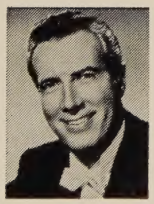

JEROME HINES, Leading bass with the Metropolitan Opera Company:
"I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."

DR. HYMAN APPELMAN, International Evangelist:
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by Leslie Flynn

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Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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Latest helpful books and news of useful products and services for your church and Sunday school.

Bible translations held by Chicagoan Doris Sweatman illustrate one facet of this month's new look into some of the exciting things that happen to the person who reads.

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Executive and editorial offices at 33 South Wacker Drive, Chicago 6, Illinois. All changes of address and correspondence should be sent to 33 South Wacker Drive, Chicago 6, Illinois.

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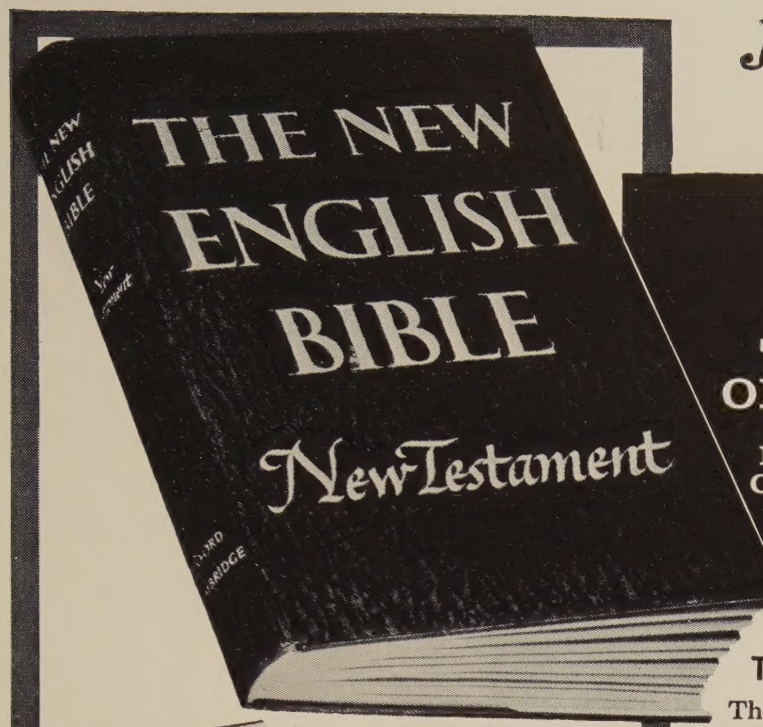

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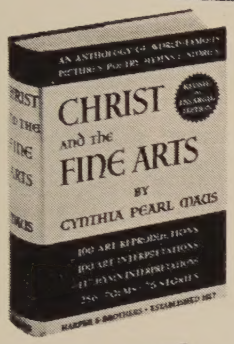

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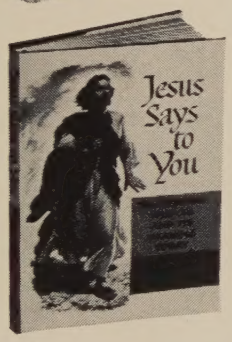

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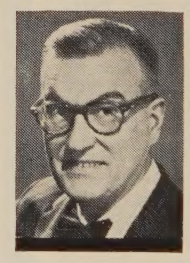
Billy Graham DECADE of DECISION

THE MAN, HIS MESSAGE AND HIS METHODS

as reported by DAVE GARROWAY



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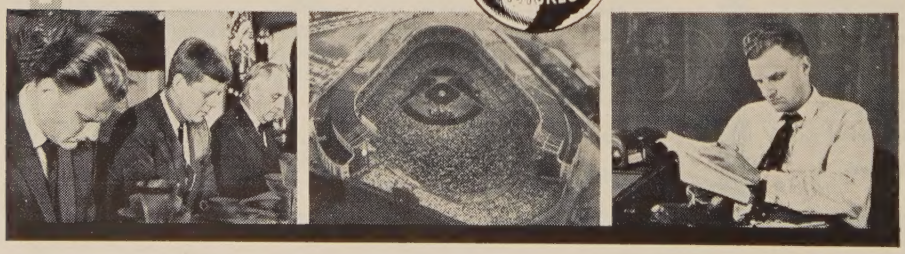

● Editor Walker points toward the East where, on a recent trip, he saw further evidence of God the Holy Spirit at work in making Christ more real to His children.

Letter from the Editor

I WRITE this letter with memory still fresh of a delightful early fall weekend spent at Inter-Varsity Christian Fellowship's Cedar Campus at Prentice Bay off Lake Huron in the Upper Peninsula of Michigan.

Under the able direction of Keith and Gladys Hunt (the latter is author of the popular CHRISTIAN LIFE article, and now reprint, "Love, Dating and Marriage") the conference in session was for Inter-Varsity officers shortly returning to more than 60 different college and university campuses.

Important feature was practical experience gained in witnessing for Christ. During the week, lectures and discussion groups occupied the time. Weekends the more than 100 students present preached, taught Sunday school classes and visited in farm homes and resort centers.

It was my privilege to take part in the student-sponsored service Sunday evening at the Union church on the waterfront in the tiny fishing and resort village of Cedarville. As I sat waiting my turn I could not help but reflect on the great love, mercy and kindness of God. For diagonally across the street from the lawn in front of the church where the meeting was being held I could see the town's principal tavern. Most of those who had been inside now lounged outside attracted by the music.

Inexorably my memory took me back to a summer 28 years ago. Then, as a university student working at a nearby resort hotel, I had frequented the same tavern—but had not heard the Gospel.

More than that, back on the campus that autumn, I received no help from the fine Christian student organizations in operation today: Inter-Varsity Christian Fellowship and Campus Crusade for Christ. In these strategic days these two organizations deserve our hearty

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• • •

SEVERAL YEARS AGO I was attending the annual convention of Child Evangelism Fellowship. After one of the sessions Franklin Ellis, the executive secretary, introduced me to another visitor who turned out to be a Christian psychiatrist. The casual conversation somehow turned to demonism and lasted until the early hours of the next morning.

My psychiatrist friend explained that he had been a psychiatrist before he had become a Christian. He had moved into psychiatry from medicine in order to be of greater help to his patients. Here, however, he discovered that there were areas of spiritual experience which he did not understand. Finally he determined to find out about this, too. Purchasing a Bible he began a tour of the churches in his city. At length the Holy Spirit caught up to him and he accepted Christ as Savior and Lord.

"After my conversion it appeared as though the whole mystery of the spiritual life opened like a flower," he told me.

As he explained it, ultimately there appear to be only two forces in the world: God and Satan. Everything else in life as we know it today can be reduced to these two basic factors. Because man is born with the tendency to sin, God has provided a plan of redemption by which men may become members of the family of God. Meanwhile, those who reject God and his Son, Jesus Christ, automatically become members of the family of Satan. There is no middle ground: man must become a member of one family or the other.

"The man who becomes a member of the family of Satan is easy to understand," explained the psychiatrist. "He is nothing more than a tool in the hand of Satan. And Satan has only one objective; that is to discredit God and His Son."

Satan may drag some men in the gutter. In doing so he says in effect, "Man is simply an animal, so how can there be a God."

To other men Satan will give wealth and power and then say, "Why submit yourself to God? I will give you everything you want."

With these traps men are inveigled to believe that they can find the solution to their problems within themselves and apart from God. Nothing could be further from the truth. History as well as sociology and psychiatry provide plenty of evidence to the contrary, according to my friend.

The Christian, on the other hand, is

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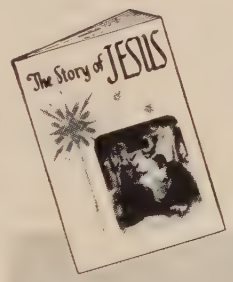

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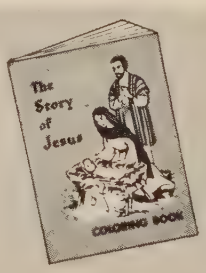

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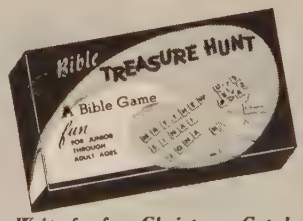

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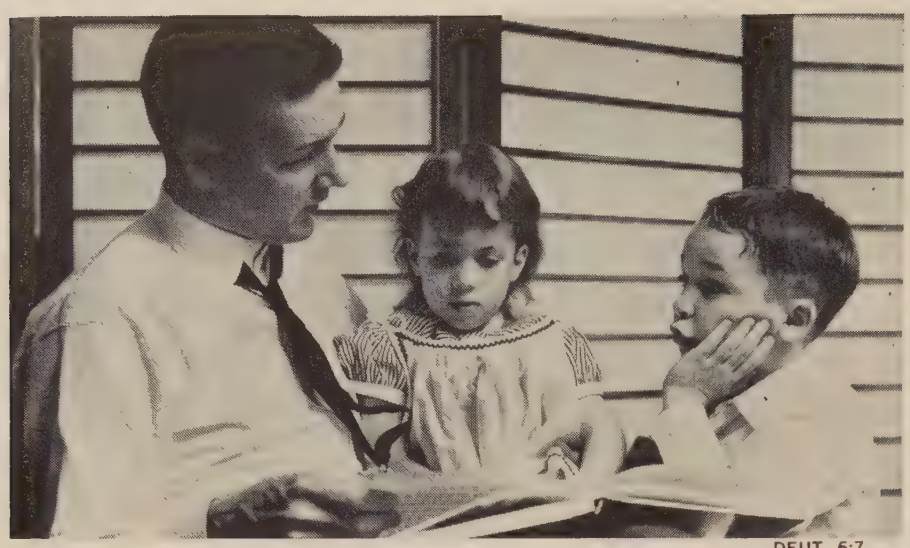

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more difficult to understand. When he becomes a member of the family of God, God dwells in him in the person of the Holy Spirit. As man surrenders to the Holy Spirit, allowing Him to take control of the various areas of his life, he is able to live a normal, balanced and successful mental, physical and spiritual life.

But when he is unwilling to turn over certain areas of his life to the Lord, then Satan attacks. And because Satan is stronger than the man in the flesh, he submits to the temptations of Satan and sins. If this man is spiritually alert, he knows he has immediate recourse to God on the basis of I John 1:9, "If we *confess our sins,* He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

But if man does not confess his sin, Satan or one of his fellow demon spirits is in control of this phase of the Christian's life. He may enlarge his hold by inviting other stronger and bolder demon spirits to join him. Soon the Christian becomes so confused and defeated that he must seek mental or physical help (see Matt. 12:43-45).

"I am convinced that except where there is physical injury or deterioration of brain cells, that virtually all cases of mental sickness can be traced to demon power," said the psychiatrist.

Why this involved story?

Simply to show you how article ideas for CHRISTIAN LIFE develop. For stimulated by this explanation we began to research the subject of demonology. Now several years, many psychiatrists, psychologists, physicians and theologians later we bring you in the January issue, the first in a series of articles on this important subject.

Because of the significance of this subject I suggest you loan your copies of CHRISTIAN LIFE carrying these articles to your friends.

• • •

YOU HAVE never met the person before. You have only a limited time in which to talk. *How do you launch a conversation that will lead naturally to a discussion of spiritual things?*

This is a question that has long concerned me.

For years my approach has been indirect: perhaps the weather (with a taxi driver), his destination (with a seat companion aboard a plane). To me, at least, the more direct (Are you a Christian?) approach did not bring the best results. Too many persons clammed up. Several months ago, however, a chap stopped in at the office with a fresh twist to the frontal approach that has intrigued me as I have used it.

In this case the approach is a question, "Do you ever think about spiritual things?"

Amazingly enough, this particular

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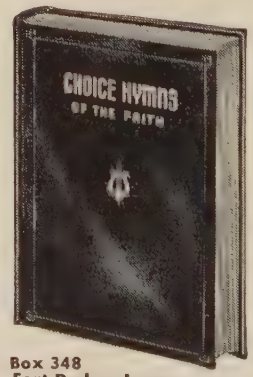

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question has evoked a surprising response. From cab drivers to corporation executives I have found men interested in replying—and discussing the subject. That is, until the early moments of a conversation with a taxi driver in Philadelphia the other day.

"No, never think about spiritual things," he replied.

"How about your wife?" I countered.

He explained that he had been divorced eight years ago, that his wife had taken the children and that he was living alone.

"Do you mean to say after all you have been through that you have never thought of spiritual things?" I persisted.

At this, my cab driver friend broke down. He admitted his great need for a living relationship with Jesus Christ. And before our conversation had concluded he had turned to Him.

• • •

WITH THIS ISSUE we welcome to the CHRISTIAN LIFE family the nearly 20,000 subscribers to *Christian Parent* magazine. In the combination of this fine publication with CHRISTIAN LIFE we shall include several of its top features. These you will note from time to time—but particularly do I wish to call to your attention this month the *Daily Family Devotions* feature. Unique in its concept, this exclusive feature will appear regularly in future issues of CHRISTIAN LIFE.

Incidentally, for the record you will be interested to know that *Christian Parent* is the fifth magazine to be combined with *Sunday* magazine precursor to the present CHRISTIAN LIFE. The others were: *The Way, Religious Digest, Sunday School Digest, Christian Life and Times.*

• • •

THIS IS THE MONTH in which we as a nation set aside one day in which to express our corporate thanks to God for his manifold blessings. Let's not do this lightly. Praise pleases our Heavenly Father. Our worship and praise of Him becomes an edifying factor in our own spiritual life. . . Around the Thanksgiving dinner table see how many things you can list for which to give thanks. During this month make a special practice of giving thanks to God for *everything*—the bad as well as the good. "In everything give thanks" (I Thes. 5:19). . . . And may His richest be yours throughout each day.

Sincerely in Christ,

ROBERT WALKER
Editor

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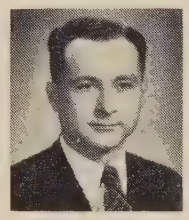

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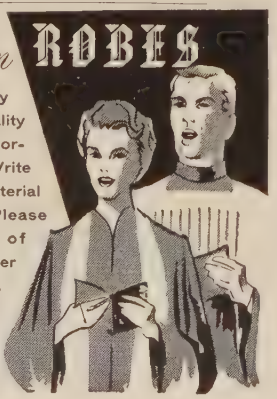

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PEOPLE and EVENTS

REPORT RESULTS OF HARDCOURT EVANGELISM

MANILA—More than 70,000 saw and heard the American ambassadors of the hard courts known as "The Crusaders." The college and university basketball stars conducted their annual intinerary of "basketball evangelism" through Formosa and the Philippines during July and August this year.

Brought together by Don Odle of Taylor University, these top Christian athletes gave their witness for Christ at 53 games and numerous other services.

Their port indicates, "Not only did the team play before huge crowds of people who would not ordinarily be reached by conventional methods of preaching, but there were also many hundreds who enrolled in the Orient Cruades Bible Correspondence course as a result of the games."

RAIN PROVES NO DETERRENT

PHILADELPHIA—Despite a week of unfavorable weather and a schedule that took the public from one meeting place to another almost every night of the week, the Billy Graham Crusade here in September witnessed dynamic evidence that God was speaking to individuals.

One example: crowds of 35 to 40,000 sat through pouring rain to hear the evangelist's message; some 1,300, still in downpour, responded to the invitation to surrender their lives to Jesus Christ.

INDIAN EXHORTS U.S. CHRISTIANS

NEW YORK CITY—"These indigenous churches of my country have a great burden for America just now," reported a former Hindu Sikh from India at Calvary Baptist Church here recently.

Bakht Singh (see "This Faith Will Stagger You," MAY 1959) continued, "God has sent His Word from India to Nepal, Tibet, Bhutan, Pakistan and other nations in the Orient. Now we have a special burden for America . . ."

Speaking as a missionary to this country, he declared, "We pray that God may open your eyes to the true meaning of worship. Here you have a great dependence on posters and advertising and promotion and the build-up of a human being to attract people to meetings. In India we have nothing more than the Lord Himself and we find that He is sufficient.

"In India we never announce who the speaker will be before a Christian meeting. When the people come they come to seek the Lord and not a human being or to hear some special favorite speak to them. We have had as many as 12,000 people come together just to worship the Lord and to have fellowship together. We are praying that people in America might also have a hunger for God and not merely for some form of amusement or to hear choirs or the voice of any man."

Singh solicits no funds for work in his own country, points out, "Our work in India is not dependent on foreign funds. Never in the years that God has been raising up these indigenous assemblies have we ever asked for a cent from America or any other foreign country. Yet in the poorest nation in

More than 90,000 persons crowd Philadelphia Stadium in final meeting of city's Graham crusade.

the world we have never lacked. God is able to give. We must be able to receive."

COMMITMENT MARKS EPISCOPALIAN SERVICE

PHILADELPHIA—More than 50 persons responded to an invitation to accept Jesus Christ as Savior and Lord in one service at the annual convention of the Order of St. Luke held early this fall at the St. Stephen's Episcopal Church here.

The Order of St. Luke, a non-

Dr. Price (standing) exhorts congregation.

monastic order of the Episcopal church now in its seventh year, emphasizes the part the church should play today in bringing deliverance to men from physical, mental and spiritual afflictions.

Through this emphasis the Episcopal church in the United States today is enjoying one of the greatest spiritual awakenings in its history, according to Dr. Alfred Price, rector of St. Stephen's Church and warden of the Order of St. Luke.

NON-CHRISTIANS REPORT HEALING

MADRAS, INDIA—Crowds up to 20,000 attended healing and evangelistic services in various sections of this city during July and August. Services were conducted by Indian evangelist Paulaseer Lawrie, recent visitor to the United States.

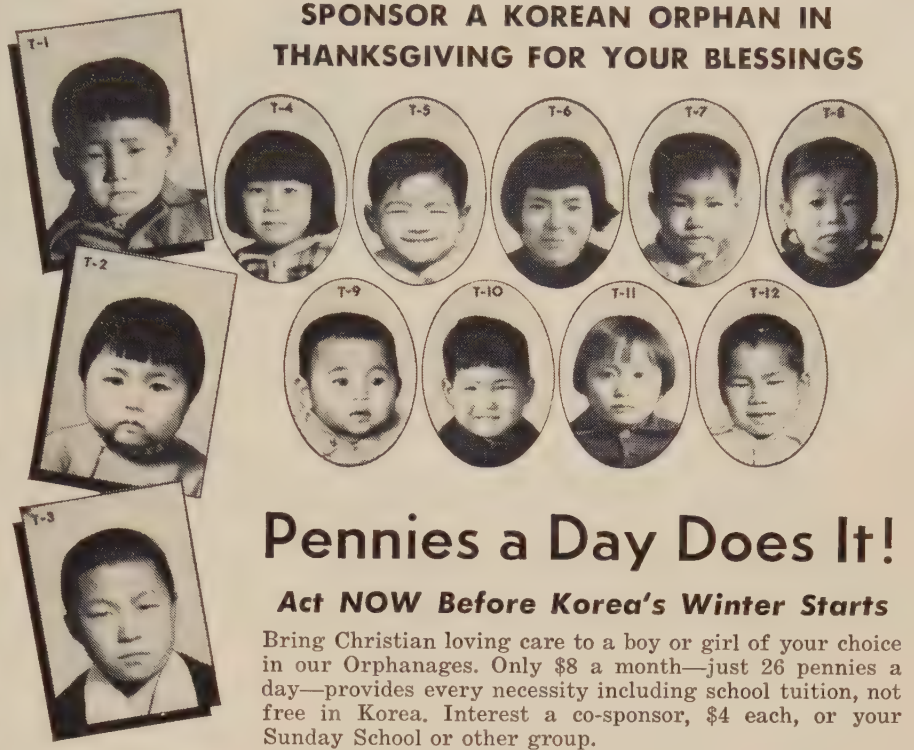
An Indian pastor reports, "Of special significance is the information that nearly 98 per cent of the people being healed are non-Christians."

He described the meetings: "He [Lawrie] preaches the gospel message faithfully, proclaiming salvation in the name of Jesus Christ. At the conclusion of each meeting he prays for the sick, and thousands testify to being healed. Madras has not witnessed such happenings before."

Added the pastor, "It is requested that prayer be made that the thousands whose hearts are being touched and whose bodies are being healed may feel obliged to link with the churches so that they may be taught God's Word and built up in the faith."

Open Your Heart to One of These

SPONSOR A KOREAN ORPHAN IN THANKSGIVING FOR YOUR BLESSINGS



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Victims of Tragedy and Grief

No. T-1 above is An Kwang Hi. His father, a peddler, was killed in a traffic accident. His mother was so shocked she died in childbirth, the baby also. He was cared for by a pastor, who brought him to our Seaside Orphanage, where he has two brothers and a sister.

No. T-2 is Kim Duk Soon. Her father, a Buddhist Monk, died when she was two years old in 1959. Her mother, having no means of support for her five children, wandered and begged until September, 1960 when Rev. Hwang of our Canaan Widows Home took her in with her family.

No. T-3 is Bak Hui Choong. His father was crushed to death in a mine disaster. His mother, unable to care for him, later abandoned the boy and disappeared. He begged his bread and slept in doorways until he was brought to our Eternal Light Orphanage.

Each day our children are taught the Bible, sing Christian songs and earnestly pray. They attend church and Sunday School and are led to receive Jesus Christ as their personal Saviour. Grasp this great opportunity to help train a child for Christian leadership in Korea.

The ESEA is caring for over 10,000 orphans, children of lepers and war widows. Its work is known widely because its message has gone out month after month in various ways including publicity in this and numerous religious and secular magazines. It serves more than 12 million meals each year. Help us expand our 108 Homes. Each one is a Christian institution with Bible-believing Staff and Board members. Sponsors are needed to take many more ragged, forsaken children into our Homes ahead of Korea's winter. Write or phone NOW!

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Christian Parents

This Month's DAILY FAMILY DEVOTIONS

At the heart of our Christian experience and life is the Christian family circle. Essential to the fellowship of this group is Daily Family Devotions. This new feature in CHRISTIAN LIFE is presented with the sincere prayer that you will find it helpful in your home. The suggestions offered here provide for a devotional period of approximately 10 minutes. This may be lengthened by including discussion and additional songs or hymns. Key to successful family devotions is consistency; regardless of outside pressure you should bring together members of your family each morning or evening before or after the meal. Ask the Holy Spirit to help; He will never fail you.—the Editors.

NOVEMBER 1

First Missionary Journey

ACTS 13:1-5

As the men in the first church at Jerusalem prayed and worshiped God, they were told by the Holy Spirit to send out missionaries. The first two missionaries whom the Holy Spirit chose were Paul and Barnabas. Paul we know as the proud Pharisee whom God struck blind on the road to Damascus where he was going to capture and kill the Christians. Paul had been delivered from his blindness by a Christian and then himself became a Christian. Paul spent several weeks with the disciples in Jerusalem, then apparently went alone into the desert. There for three years he prayed, worshiped and probably studied the Old Testament scriptures in preparation for the great ministry to which the Holy Spirit was now calling him. Barnabus, on the other hand, was one of the early members of the church at Jesusalem. When he was converted he sold his land and shared the proceeds with his fellow Christians. Later it was he who took Paul to the church at Jerusalem when the others were afraid of him. Barnabas had now received the gifts of prophecy and teaching from the Holy Spirit and so was ready to join Paul in the first recorded missionary journey.

SING: *Onward Christian Soldiers*

PRAY: For the missionaries of your church.

NOVEMBER 2

Paul Defeats the Witch Doctor

ACTS 13:6-12

An important stop of the missionaries is the island of Paphos in the Mediterranean Sea. Here they were met by the governor of the land, Sergius Paulus, who wanted to know about Jesus. But Paulus' companion, Bar-Jesus, a witch doctor, resented the preaching of Paul and Barnabas. He could see that Paulus and the people were turning from him to Paul and Barnabas for spiritual help. Paul realized that Bar-Jesus was under the influence of Satan. So he said, "The hand of the Lord is on you —you shall be blind. And he became blind.

This act of God convinced Sergius Paulus of his need; he became the missionaries' first convert to Christ. . . . Let us be careful that we do not stand in the way of some one else finding Christ. This may mean that we should not be critical of how a preacher or missionary presents Christ as Savior and Lord.

SING: *Jesus Saves*

PRAY: That missionaries will have courage to face the power of Satan today.

●

NOVEMBER 3

Paul Preaches in a Synagogue

ACTS 13:13-25

God now led Paul and Barnabas to Perga in Pamphylia and then to Antioch. Here they entered the synagogue on the Sabbath. After the rituals were over, Paul was asked to give words of encouragement. He addressed the Jewish leaders as men and brothers, and reminded them how God had first chosen them as His people. God had prospered them in Egypt even during their exile. He gave them judges when they asked for them; a king, Saul, when they asked for one; and then David, the King who had made them a great nation. "I have found David, the son of Jesse, a man after my own heart who shall do all my will," God said. From this most noble line came Jesus, our Savior, Paul said. For some time people had thought John the Baptist, Jesus' cousin, was the Messiah. But he denied this, and prepared them to receive the One far greater than he. John said, "What do you think I am? I am not He. But know this—some one comes after me whose shoe lace I am not worthy to untie." . . . Just as Paul reminded the Jews of their heritage let us not forget to thank God for friends and relatives who mean so much to us in our Christian lives.

SING: *Thank You, Jesus*

PRAY: Dear Lord, help me to encourage by life and by prayer those whose prayers have drawn me to thyself.

●

NOVEMBER 4

The Jews Hear of Their Responsibility

ACTS 13:26-43

As Paul continues the sermon he began in our devotions yesterday, he touches a tender cord in the heart of the Jews by calling them the sons of Abraham. All Jews look on this "friend of God" as the father of their race. But Paul quickly makes them aware that what he says now is only for those who truly love God. This holy reverence must be present before they can receive salvation. Paul reviews the events preceding and following the death and resurrection of Jesus. God has kept His promise to His people, "Thou art my Son, this day have I begotten thee," was told them in the second Psalm. David as a man saw corruption, but Jesus, the Holy One, did not see corruption as God had foretold. Paul reasserts, as he finishes speaking, that the laws of Moses are limited. "Be it known unto you therefore, men and bretheren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." As Paul was leaving the synagogue the Gentiles came to him and asked him to tell them what he had told the Jews. When he did, some Jews as well as Gentiles believed and received Jesus as the Christ.

SING: *Only Believe*

PRAY: Dear Lord, keep me from limiting Thee because of my lack of faith.

●

NOVEMBER 5

The Jews Reject—The Gentiles Accept

ACTS 13:44-52

The two missionaries now remind the Jews that they have had their opportunity to accept Chirst, but have rejected Him. They likewise call attention to Isaiah's prophecy, "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The Gentiles rejoice at the good news of Paul's preaching, and receive Christ as Savior. This angers some of the Jews, because they want this access to God for themselves alone. So they band together and chase Paul and Barnabas out of the city. . . . We must not take our privileges of salvation selfishly. God has given them to us so that we may tell others what the Lord Jesus Christ means to us and wants to mean to them. Moreover, a Godly home or church heritage is no assurance of personal salvation. Everyone must receive Christ as his personal Savior and Lord.

SING: *Take My Life*

PRAY: That each one in your family may know Christ as his personal Savior.

●

NOVEMBER 6

Attempt To Stone Paul

ACTS 14:1-7

God now leads Paul and Barnabas to Iconium. Here both Jews and Greeks meet in the synagogue to hear the way of salvation. But the unbelieving Jews turn some of the gentiles against Paul and Barnabas, and the entire city becomes divided. Part side with the Jews; the rest with the two missionaries. Again they are forced to flee, and God gives them a ministry in the cities of Lycaonia. . . . We know from John 3:16 that God loves the whole world, and has provided salvation for every one regardless of his nationality or color. So God expects us to witness to all men everywhere. Let us assure them, as we reassure ourselves, of the privilege of being called Christians.

SING: *Jesus Loves the Little Children*

PRAY: For men in authority who have so far rejected God.

●

NOVEMBER 7

Lame Man Healed

ACTS 14:8-18

When Paul preaches at Lystra, a lame man listens intently. Seeing his faith, Paul says, "Stand up on your feet." The lame man leaps up and walks. The people realize this is a supernatural act. They insist the missionaries are gods in the likeness of men. They call Paul "Mercury" and Barnabas "Jupiter". And, true to their idolatrous nature, they prepare to offer sacrifices and bow before the missionaries. But when Paul and Barnabas see them setting up altars they run out among the people and object strenuously. "We are men like you. . . . we tell you that you should turn away from these things and worship God. He it is who created all living things." And with such counsel Paul and Barnabas finally persuade the people not to worship them. . . . We must be sure that in our worship of God that we worship Him alone—not the preacher or the missionary who tells us about God.

SING: *O Worship the King*

PRAY: For our pastor and the elders of our church.

●

NOVEMBER 8

Paul Is Stoned—But Lives

ACTS 14:19-28

But the people at Lystra who wanted to worship the missionaries never truly accept Jesus as their Lord. For in a few days the evil men of Antioch and Iconium who are jealous of Paul came to Lystra. And despite the fact that Paul and Barnabas had healed the lame man by the power of the Holy Spirit before their very eyes, they now listen to the enemies of the missionaries who had come to persecute them.

They even threw big stones at Paul and knocked him down. Then, believing that he is dead, they drag him outside the city and leave him. But those who had become Christians find Paul, pray for him and he stands and walks back to the city with them. The next day Paul and Barnabas continue on their journey—first going to Derbe, then returning to Lystra, Iconium and Antioch. These are the very cities where the missionaries had been persecuted before, but in these cities also are many who have become Christians. Here Paul and Barnabas spend many days teaching and encouraging the young Christians.

SING: *Dare to Be a Daniel*

PRAY: Help us to be strong in the Lord and willing to tell others about the Lord Jesus no matter how much some may not want to hear about Him.

●

NOVEMBER 9

Should Christians Keep the Law of Moses?

ACTS 15:1-6

The city of Jerusalem is the center of Christian activity in these days. There are more Christians here than anywhere else in the world. By this time news comes to them of the Lord's blessing on the missionaries which they had sent out: Paul and Barnabas. Some of them, eager to see for themselves go down to Antioch just as we might attend a Billy Graham Evangelistic Campaign meeting. These men are Jews and are trained in the Jewish tradition. As they work with Paul and Barnabas in encouraging and teaching the young Gentile Christians, they teach them that in order to be saved a person must not only receive Jesus Christ but also be circumcised. Paul and Barnabas do not believe that the latter is necessary. Because this is an important matter Paul and Barnabas go to Jerusalem where a conference of the Christian leaders is called to settle the matter.

SING: *Guide Me, O Thou, Great Jehovah*

PRAY: Lord Jesus, help us to keep our eyes upon thee at all times. Whenever we do not understand the reasons for what is happening around us, show us how to trust thee alone.

●

NOVEMBER 10

The Big Debate

ACTS 15:7-21

The chief leaders of the Christians in those days were the apostles and the elders. These now meet to decide whether or not it is necessary to be circumcised in order to be saved. Peter, the former fisherman, is one of the first to speak. He reminds the council that God sent him to the house of Cornelius, the Roman centurian, some time ago. There he told the gentiles about Jesus Christ, and when they believed the Holy Spirit came upon them just as He had upon the disciples in the upper room on the day of Pentecost. After Peter finishes, Paul and Barnabas recount how the Holy Spirit worked miracles through them among the Gentiles throughout the cities of Asia. Finally James, the apostle and brother of the Lord Jesus, stands up. ". . . To this the words of the prophets agree," he says quoting both Amos 9:11-12 and I Samuel 16-13. Then he suggests that they do not force the Mosiac Law upon the Gentiles who accept Christ as Savior and Lord but rather write them . . . that they abstain from pollution of idols, and from fornication and from things strangled and from blood." To this the apostles and elders agree—and the big debate is settled.

SING: *Take Time to be Holy*

PRAY: Lord, keep us in this family agreeable and kind to one another that we may have your blessing on all that we do, and say, and think.

●

NOVEMBER 11

Paul and Barnabas Depart with Blessing

ACTS 15:22-33

At the conclusion of the important conference in Jerusalem the chief men of the church name two of their number to return to Antioch with Paul and Barnabas with the decision written out in a letter. They are Judas and Silas, both brave men who have many times hazarded their lives to preach in the name of the Lord Jesus Christ. When they arrive at Antioch they call together the Christians and read the letter to them. You can imagine the joy and thanksgiving with which these Christians receive the good news from Jerusalem. After this, Judas and Silas stay on at Antioch, since both have received the gift of prophecy from the Holy Spirit, and thus are able to exhort and encourage the Christians there.

SING: *Anywhere with Jesus*

PRAY: For the Christian ministers in your city and for the officials of your denomination.

NOVEMBER 12

Paul Picks Silas for Second Journey

ACTS 15:34-41

After Paul and Barnabas have been at Antioch for some time, Paul says to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Barnabas agrees but wants to take John Mark with them. But Paul objects, for on their first missionary journey John had left them at Pamphylia and gone home. Since they can not agree on the matter, Paul invites Silas to go with him to Syria and Cilicia; Barnabas takes John and sails to Cyprus. So now there are two missionary teams instead of one and the word of God is preached more widely than ever.

SING: *Send the Light*

PRAY: That God will guide each of us in the decisions which we make every day. Not one of them is unimportant, for everything we do we must do for the Lord Jesus.

●

NOVEMBER 13

Paul Meets Young Timothy

ACTS 16:1-5

Again we find Paul at Derbe in Lystra. You will recall the last time he preached here he was stoned and believed dead, after the Lord had healed the lame man through him. But fearlessly Paul returns. God is his guide, and Paul takes his directions from Him. How thrilling it must have been for Paul to meet Timothy, a young man, who became a disciple of the Lord Jesus during his first visit to this city. Timothy's mother is a Jewish Christian; his father a Greek. To avoid argument, because the Christians here had not yet received the letter from Jerusalem, Paul conforms to the practice of the Jews and has Timothy circumcised before starting new churches. Once these churches are established, the Christians increase rapidly in number serving the Lord . . . Like Paul, many of us have been rebuffed when we have spoken to someone about the Lord. Perhaps our pride was hurt; so we stayed away. But what joy we missed as those under conviction of the Holy Spirit were waiting for us to return that they might act upon the words of Jesus Christ.

SING: *The Church's One Foundation*

PRAY: Dear Lord, keep our foolish pride from hindering our witness for Thee.

NOVEMBER 14

Guidance of the Holy Spirit

ACTS 16:6-12

We saw yesterday how Paul looked to God for direction. Now Paul, Silas and Timothy are joined by Luke, the beloved physician, when they stop at Troas. As we read of them, they appear to be constantly on the move. So it is with many of our missionaries and evangelists who, guided by the Holy Spirit, minister to us. Now at Troas God appears to Paul in a vision. In Paul's dream a man of Macedonia stands before him and says, "Come over into Macedonia and help us." The missionaries do not question God's call; they answer and believe God for every need as they go immediately to Macedonia.

SING: *Where He Leads Me*

PRAY: Dear Lord, may our fruitfulness as we witness not be hindered by our much asking —and may we go wherever you ask us to go.

●

NOVEMBER 15

Lydia Converted to Christ

ACTS 16:13-15

The first big city in Asia that Paul and his friends visit is Philippi. Here they discover that the people go out of the city by a river to pray on Sabbath afternoons. Paul and Barnabas go along and talk to the people about Jesus. One of those who respond to the missionaries' invitation to receive Jesus Christ as Savior is a wealthy woman named Lydia. She is a merchant of dress goods. When she allows Jesus to come into her heart and become the Lord of her life, she does two things. First, she sees to it that every member of her family also receives Christ as Savior. Second, she invites the missionaries, "Come, stay in my home while you are preaching here." . . . There are two lessons today. One is that we should go where people are—not wait for them to come to church—to tell them about Jesus. The second is to follow Lydia's example of concern for her family and hospitality to Christians.

SING: *I'll Go Where You Want Me to Go, Dear Lord*

PRAY: For other members of our family—especially those who have not yet let Jesus become Lord of their lives.

●

NOVEMBER 16

Fortune Teller Converted

ACTS 16:16-24

One Sabbath afternoon by the riverside outside Philippi, a young girl who was a fortune teller hears Paul and Barnabas talking about Jesus. "These men are servants of the most high God who shows us the way of salvation," she shouts. Every day after that she follows Paul and Barnabus everywhere they go shouting, "These men are servants of the most high God who shows us the way of salvation." One day Paul realizes that the evil spirit who controls the young girl is doing this to keep people from hearing what he and Barnabas have to say about Jesus. Turning to the girl, he says to the evil spirit, "I command you, in the name of Jesus Christ, come out of her." Immediately he does. The young girl becomes perfectly normal and no longer can be used by men to tell fortunes. When the evil men see this they become angry at Paul and Barnabas and drag them off to jail. There, without giving Paul and Barnabas the opportunity of speaking in their own defense, they beat them cruelly with whips and throw them into prison.

SING: *We've a Story to Tell to the Nations*

PRAY: That missionaries today may be spared from physical harm.

●

NOVEMBER 17

They Sing in Jail

ACTS 16:25-34

Bruised and bleeding from the beating they had received from the police at Philippi, Paul and Barnabas are thrown into prison. But midnight comes and they are still praying and singing praises to God. Suddenly a great earthquake shakes the building, jarring open the prison doors and breaking the chains of the prisoners. When the head jailor sees what has happened he draws his sword and is about to kill himself thinking the prisoners have all escaped. But Paul calls out, "Do thyself no harm, for we are all here." At this the jailor falls down at the feet of Paul and Silas and says, "Sirs, what must I do to be saved?" Paul and Silas reply, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Then Paul and Silas expain to the jailer and every member of his house how each can let Jesus Christ become the Lord of his life and be saved. That very night every one believes and is baptized. Afterwards the jailor binds up Paul's and Silas' wounds, takes them into his own house and gives them food to eat, rejoicing that he and his family have received Jesus Christ as Savior.

SING: *What A Friend We Have In Jesus*

PRAY: That we may be more faithful in reading God's Word, the Bible.

NOVEMBER 18

Paul Demands an Apology

ACTS 16:35-40

The day after Paul and Silas were beaten and thrown into prison by the police at Philippi, the city officials send word to the keeper of the jail to let them go. He is glad to hear this and tells Paul. But Paul replies, "We are Roman citizens, yet we were beaten openly without being condemned. Now do they think they can dismiss us privately? No, let them come and release us personally." When the city officials hear that Paul and Silas are Romans they are afraid because of what they have done to them. They hurry to the jail and apologize and release Paul and Silas. After this the two missionaries return to the house of Lydia. They encourage the Christians there and then continue on their journey. . . . Perhaps Paul stood up for his rights as a Roman citizen in this case so that he could return unmolested to encourage the new Christians in Lydia's house before he left the city. So let us take advantage of every situation so that we may help and inspire others in their faith in Christ.

SING: *Am I A Soldier of the Cross*

PRAY: For all government officers—that they may turn to the Lord and acknowledge Him.

●

NOVEMBER 19

Jews Jail Jason

ACTS 17:1-9

Paul continues his ministry in Macedonia in the city of Thessalonica. This city has a large Jewish colony, but the synagogue is outside the city. Here Paul speaks from the Old Testament scriptures for three Sabbath days. Many believe on the Lord Jesus Christ—both Greeks and influential Jewish women. After bringing to their attention references to the coming of the Messiah, he says, "This Jesus whom I am proclaiming to you is God's Christ." But just as at Troas, some Jews try to divide the city—hiring the rabble to stir up the people and get the attention of the police magistrates. They force their way into the house of Jason, Paul's kinsman, looking for Paul and his friends. Not finding them, they bring Jason to court. But Jason is released on bond and allowed to return home. . . . These Christians of old are remarkable in their exercise of faith. Regardless of how few responded to their witness for Christ they continued

faithful in their life and ministry for Him.

SING: *Believe on the Lord Jesus Christ*

PRAY: Dear Lord help me to realize anew my need for living for Christ whatever the cost.

●

NOVEMBER 20

These People Study God's Word

ACTS 17:10-14

Again Paul and Silas escape the unbelieving Jews in Thessalonica, and by night go to Berea. Again they go directly to the synagogue. This time their audience is made up of intelligent people who follow the Old Testament scripture as Paul presents the way of salvation. As a result, the Holy Spirit convicts them of their need of Christ. But Satan is persistent, and the evil Jews of Thessalonica follow Paul to Berea and again stir up the people. Paul is taken to the sea so he will not be molested. Meanwhile, Silas and Timothy carry on the ministry. . . . In this church at Berea, as in almost all churches today where the world of God is preached, Satan is busy discrediting the work of the Holy Spirit. Let us not underestimate what he will do to draw men away from God. But Satan has been defeated once and for all at Calvary, and we are "more than conquerors through Him who loved us and gave Himself for us."

SING: *God Will Take Care of You*

PRAY: Give me spiritual wisdom that I may know to do God's will—and His only.

●

NOVEMBER 21

Paul at Athens

ACTS 17:15-34

Paul now sails to Athens. While waiting there for Silas and Timothy to join him he is grieved to see what idol worshippers the Athenians are. And as usual he goes to the synagogue to tell the Jews about Jesus. As a result of his talks here as well as in the marketplaces, Paul soon becomes a well-known figure in the city. Finally the philosophers come to him and invite him to speak from the Areopagus on Mars Hill. Here Paul makes his famous address on "The Unknown God." He says, "Whom therefore ye ignorantly worship, Him declare I unto you." At the close of his talk, some mocked Paul—but some also believed. . . . Today we know that "The Word of God is quick and powerful," and that Jesus said, "The words that I speak unto you, they are spirit and they are life." . . . Thus we must believe, as these early missionaries discovered, that God's word speaks to all men's hearts. Some believe; some do not. But we must continue to present it.

SING: *Thy Word Have I Hid in My Heart*

PRAY: For the ability to be more obedient to God's word than ever before.

●

NOVEMBER 22

Chief Ruler of Synagogue Is Converted

ACTS 18:1-19

From Athens Paul goes to the great city of Corinth. Here he stays in the home of a tentmaker like himself, Aquila and his wife Priscilla. Discouraged at the negative attitude of the Jews to whom he speaks about Christ in the synagogue, Paul says, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." The Jews are astonished at this sudden turn of events. Almost simultaneously another great event takes place: Crispus, the chief ruler of the synagogue, and all the members of his household accept Christ as Savior. As a result, many other Jews as well as Gentile are converted in Corinth and Paul continues to stay and preach in Corinth more than six months. Finally he goes to Ephesus where he leaves Aquilla and Priscilla who had come with him. . . . This lesson today reminds us not to become discouraged. For God will bless our witness for Him when we are faithful.

SING: *Rescue the Perishing*

PRAY: For the mayor and other officials of your city.

●

NOVEMBER 23

Thanksgiving

Special Devotions for Thanksgiving Day. Suggested time: at dinner.

Before Dinner

All stand and sing the Doxology.

Head of the house returns thanks for the food.

After Dinner

Each one with his Bible follows as head of the house reads Psalm 118:24.

All read aloud in unison Psalm 111.

Each recounts one blessing for which he is especially thankful. (Be sure to keep this on a spiritual plane. . . . such as Sunday School teacher, Christian friends etc.)

SING: At least three thanksgiving songs, such as: *Thank You Jesus, O, Give Thanks, Thank Him, Thank Him, Come Ye Thankful People, Come.*

Head of house closes time of worship with a prayer of thanks.

All join in "The Lord's Prayer."

●

NOVEMBER 24

Men of Ephesus Receive the Holy Spirit

ACTS 19:1-7

Paul did not stay long this time at Ephesus, where we left him the day before Thanksgiving. God has prepared another great preacher of the Gospel for this city—a man named Apollos. When Acquila and Priscilla find him he knows only the baptism of John; but after they instruct him from the scriptures he becomes a powerful witness for Jesus Christ. Soon, however, Apollos, moves on to Corinth and Paul returns to Ephesus. This time he meets twelve men who were disciples of Jesus whom he had not seen before. "Have you received the Holy Ghost since you believed?" he asks. "We have not so much as heard whether there be any Holy Ghost," they reply. When Paul explains the scriptures and lays his hands upon them they receive the Holy Spirit, and, like the Apostles on the Day of Pentecost, they speak in other languages and prophecy. For the next three months Paul speaks boldly in the synagogue about Jesus. . . . We are reminded from Paul's experience here that it is important for us to fully believe and receive Jesus Christ as Savior and Lord so that we may have the Holy Spirit in our hearts.

SING: *Spirit of the Living God*

PRAY: Our Father and our God, we would truly surrender fully to thee so that thy Holy Spirit may fill us with Himself.

●

NOVEMBER 25

Evil Spirits Overcome the Jews

ACTS 19:8-20

Ephesus proves to be the greatest challenge Paul has yet met. This city is great in wealth and given over almost wholly to idolatry. When his ministry in the synagogue is attacked he moves the lecture hall in the school of Tyrannus. God's power in Paul's life is demonstrated by many miracles which he performs. One of the miracles is his ability to cast evil spirits out of those afflicted with them. Jews who have rejected Christ but who practice witchcraft decide to use the name of Jesus in their profession. Entering a man's house afflicted with evil spirits they command the spirit in the name of Jesus to

leave. But the evil spirit replies, "Jesus I know, and Paul I know. But who are you?" Then the evil spirit attacks them, strips them of their clothing; and they run from the house beaten. Many people of Ephesus hearing of this incident turn to the living God. Meanwhile, the witch-doctors destroy all their books and charms used in their profession. . . . Their destruction of all those things of the old life is an example to us today. It is impossible to hold on to some pet indulgence which limits our fellowship with the Lord and expect His blessing on our lives.

SING: *Take My Life*

PRAY: Dear Lord, cleanse me from those secret sins—or any other advantage I might give Satan—which would keep me from fellowship with thee.

●

NOVEMBER 26

Riot at Ephesus

ACTS 19:21-41

In the great city of Ephesus the people worship the Greek goddess Diana. The making of idols of Diana by the silversmiths is a major occupation of the city. But as more and more people accept Jesus Christ as their Lord and Savior the sale of idols of Diana diminishes. Sensing what is happening a leading silversmith of Ephesus by the name of Demetrius calls the silversmiths of the city together. He tells them what is happening and then for two hours the men shout, "Great is Diana of the Ephesians." Finally the town clerk comes to the theater where the meeting is being held and tells them that if they have a matter against a man, the law is open to them; otherwise there is no excuse for their actions; they must go home. In all this Paul remains silent. God has watched over him in Ephesus, but clearly he must now depart and let the Christians there carry on their witness for Christ.

SING: *A Mighty Fortress Is Our God*

PRAY: For our President, our Governor and our Congressional representatives.

●

NOVEMBER 27

Boy Restored from Dead

ACTS 20:1-16

Leaving Ephesus Paul now goes again through Macedonia and stops for seven days at the city of Troas. The disciples of Jesus come together on Sunday to observe Communion. Afterwards Paul preaches to them—and, because he will be leaving the next morning, he continues his sermon until midnight. Probably it is warm so that the windows of the room on the third floor of the building are open. The room is so crowded that many sit on the window sills. Suddenly, Eutychus, a young man who has fallen asleep tumbles out of the window and crashes to the ground. Those who first reach his body find him dead. They are grieving greatly when Paul comes down. Calling on the name of the Lord Jesus, he embraces the body and says, "Trouble not yourselves; for his life is in him." And the young man comes alive again. After this, Paul continued preaching until daybreak. . . . Here we see again Paul's great faith in God's ability to perform miracles. May God give us increasing faith to believe in Him for all things.

SING: *Great Is Thy Faithfulness*

PRAY: Our God and our Father, grant unto us increasing faith in Thee and greater trust in Thy power.

●

NOVEMBER 28

Paul's Farewell

ACTS 20:17-38

Paul finishes his ministry at Ephesus and prepares to go to Jerusalem. In his final talk with them he recounts his life among them, not boastingly but as a reminder to them that humility and denying of self are necessary to a godly life. He urges them to take the Word of God to the people as well as preaching in the temple. God will continue to bless them as a flock if they are careful to observe several things. First, their ministry must embrace all—both Jews and Greeks or gentiles. Second, they must have spiritual perception so that they will be aware of false doctrines which men will try to inject into their teaching. But most subtle will be the desire on the part of some of them to discredit the Gospel by bickering about positions of leadership within the church. He assures them that Christ is the answer.

SING: *Like a River Glorious*

PRAY: Dear Lord, help me to keep Thee uppermost in my thinking and doing.

●

NOVEMBER 29

Paul Is Captured

ACTS 21

We now come to the crisis in the life of Paul the Apostle. He has determined to go to Jerusalem. All along the journey different Christians who have the gift of prophecy foretell his capture and emprisonment. But Paul remains fearless, because he is certain he is doing what God wants him to do. Finally he reaches Jerusalem. Here he first meets with the Apostles who also warn him that the Jews are against him because they erroneously think he discredits the law of Moses and because he invites Gentiles into the temple. Paul is grateful for their interest and counsel, but he already has gone on record as saying, "None of these things move me, neither count I my life dear to myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus." The next day the prophecies are fulfilled. As Paul goes into the temple, the Jews recognize him, drag him out of the temple and would have killed him. But Roman soldiers come, put chains on him and take him into the castle.

SING: *Rock of Ages*

PRAY: For courage to do the things we know God wants us to do.

●

NOVEMBER 30

Paul Speaks to His People

ACTS 22:1-24

As the Roman soldiers take Paul into the castle he asks permission to speak to the crowd of Jews below who have tried to kill him. Paul knows and loves these people. He makes himself one of them by speaking in Hebrew and by referring to his early training in the Mosiac law under Gamaliel, a noted Jewish teacher. Paul recounts his conversion to show that Jesus is the Messiah for whom they are looking. He also reminds them that he once, like they, persecuted Christians—and, in fact, had a part in Stephen's death. Up to this point in his talk the people listen. Then he refers to a vision he received while in the temple when God spoke, "Depart, for I will send thee far hence unto the Gentiles." At this the crowd raises such an uproar that the soldiers take Paul into the castle. . . . Often today the time of real testing for us comes when, after we have received Jesus as Christ, we go back to tell our friends. We must remain faithful to our call as was Paul.

SING: *Amazing Grace*

PRAY: For Christians everywhere today—that they remain faithful in the face of persecution.

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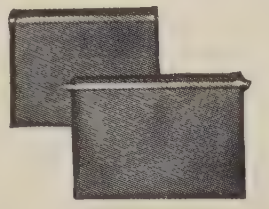

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CHRISTIAN LIFE

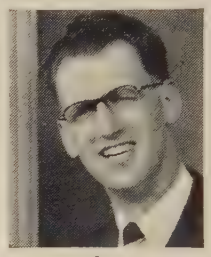
EVANGELISTS

by Peter Cunliffe

HOW WOULD you like to see your church members actively witnessing for Christ in the neighborhood, openly sharing their spiritual needs at prayer meetings so others can pray for them, or volunteering without any urging to accept responsibilities in the church and Sunday School?

Revival can be sparked in your church as God works through an evangelist called for a series of special meetings.

CHRISTIAN LIFE encourages pastors and churches in the program of evangelism in these important days. The following evangelists have been much blessed of the Lord.


Anderson

Deeper Life

Rev. Gordon Anderson has been used of the Lord in a ministry to Christians along the lines of the deeper life.

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Merle Fuller preaches identification with Christ; the need for absolute surrender—a message much needed today.

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Write Christian Life Evangelists, 33 So. Wacker Dr., Chicago 6, Ill., for further information on these and the following evangelists recommended by Christian Life: **Dr. Hyman Appelman, Dr. William Deal, Rev. Armin Gesswein, Guy and Ethel Libbey, Rev. Carl J. Tanis, and John Woodhouse.**

Personal Problems

● DR. V. RAYMOND EDMAN, your Personal Problems consultant, always finds time to counsel with students at Wheaton College, too.

As a young Christian I'm puzzled that there appears to be more back-biting, jealousy, pride, etc., among my new Christian friends than among the unsaved. Why is that?

We are taught in the Bible to "put off concerning the former conversation (the former way of life) the old man, which is corrupt according to the deceitful lusts; and (to) be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). We are to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (II Pet. 3:18). It is possible for a Christian to grow in the knowledge of the Word and to be able to quote Scripture, and at the same time not to grow in grace. It appears to me that the scriptural order—grow in grace and in knowledge—is the correct order for spiritual development.

How can my faith be restored when two of my most important prayers were answered just the opposite of what I had prayed?

Your prayer has been answered, and is described in I Pet. 1:6-7 which tells of the "trial of your faith, being much more precious than of gold that perisheth. . ." True prayer is not our telling God what we think He should do for us, but rather our committing our way to Him and trusting also in Him. Then He brings to pass His highest will (Ps. 37:3-5). True prayer begins in the heart of God, is given to us by the Holy Spirit, and then breathed in our prayer. "We know not what we should pray for as we ought: but the Spirit itself" teaches us (see Rom. 8:26-27). The Lord is seeking to teach you to know Him rather than to get things from Him. Be glad for that!

My husband dotes on our adopted son who curses us and is in trouble with the police. What should I do?

The Bible has much to say regarding incorrigible children. To the parents it declares: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15). To children it adds: "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness" (Prov. 20:20). Parents must be agreed and firm in their discipline. It was Spurgeon who said, "If Christians desire to grow thorns to stuff their sleepless pillows, let them dote upon their dear ones." Your pastor should be able to help you.

A godly man became insane and took his life. Is suicide murder, and did his soul go to hell?

A person that is mentally deranged, temporarily or permanently, is not held responsible for his acts. While suicide by a sane person is murder, it should not be so regarded when done by an insane person. From the details of your inquiry which I shall not print, I have no question that this friend was mentally deranged. That can happen to one who is truly a child of God. Since there is good reason to believe that he was indeed born of the Spirit of God his unfortunate death would not be self-murder.

Our church doors are always locked. Do you suppose God thinks this is right?

There is no instruction in the Bible about locking the doors of a church. You see, there were no church buildings when the New Testament was completed. Some denominations make it a practice to leave the doors open so anyone may enter to pray. Others appear to find it necessary, because of local conditions, to lock the building when it is not in use.

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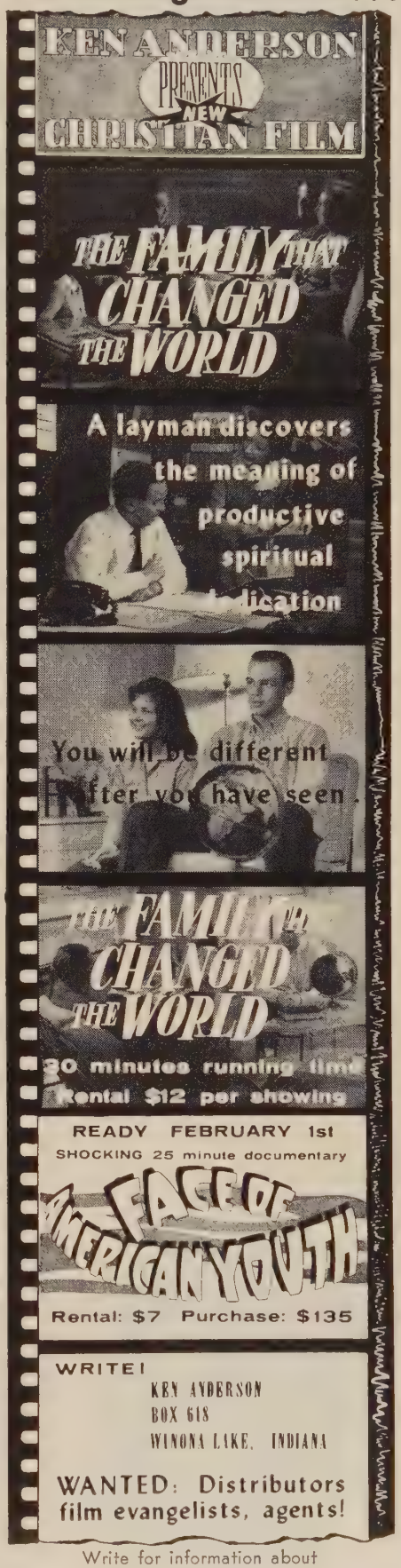

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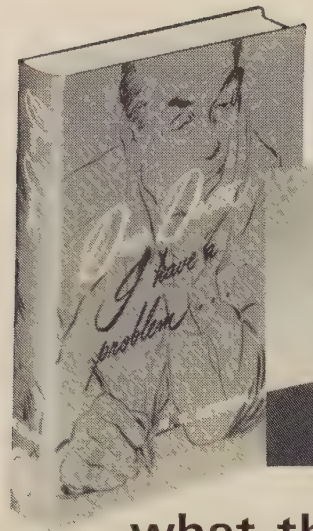

Dear Doctor, I have a problem

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Dr. M. R. DeHaan, well-known author and Teacher of the Radio Bible Class, was called into the Gospel ministry more than 30 years ago from a successful practice of medicine. This rich experience in two of life's greatest callings has earned him respect as an authority on problems both physical and spiritual.

what the Presidents say

Dr. V. Raymond Edman, President of Wheaton College, says: "Others ask questions of us, and we ourselves have problems, and then we find that a thoughtful man of God, deeply taught in the Scriptures, has the answer. That is just what God's servant, Dr. De Haan, has done for us in his new volume: 'Dear Doctor, I Have a Problem.' "

Dr. Ted W. Engstrom, President of Youth for Christ International, says: "Thinking Christian teens today face many problems relating to the Word of God and Christian conduct. 'Dear Doctor, I Have a Problem,' is an excellent guide for young people as well as adults, and it will edify and enrich any honest questioner. I am delighted to recommend it most highly."

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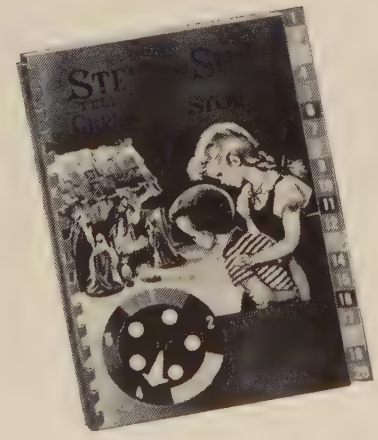

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Readers Write

Long Termer Finds Program Aids

I have had CHRISTIAN LIFE in my home so long I feel that I must keep it, there are so many inspiring messages in it, direct and indirect. As I sat down this morning to work out a program for our missionary department, I needed material that I have not been able to find at my local book stores. I thought of CHRISTIAN LIFE and hastened to find a back copy—April 1959. There was the material I needed under the title "God's Creative Genius" by Russell Mixter. It is amazing how God supplies our need! Thanks for giving me the opportunity to continue my membership as a CHRISTIAN LIFE Long Term Member.

Bronx, N. Y. MRS. LAURA M. MARSH

No Right to Criticize?

The above clipping ("New Spiritual Life Comes To France," JULY) betrays such a gross ignorance of Roman Catholicism that I cannot ignore it. If you do not pay attention to these things it only remains to expose you to the American public thru letters to *Time, Life,* etc. And I can tell you right now what the reaction will be. A few years ago an Anglican Convocation was held in Hawaii. A number of the Venerable? ? ? speakers knocked the Roman Catholic Church and would have gotten away with it, I suppose, if the alert auxiliary to Bishop Sweeney, Catholic Bishop of Honolulu, had not been sitting by his radio and taking everything in. . . . (He) refuted them in the Honolulu Press. The Convocation . . . ended the incident by retracting the offensive statements. Why did they not stick to their guns? Namely, they had no case against the Catholic Church . . . This brilliant Irishman had reminded them that the Catholic Church is the mother of EVERY SINGLE CHURCH THAT REGARDS ITSELF AS CHRISTIAN, that it was she that gave them the Bible which they prize so highly and which they claim to live by, and finally that it is not fitting for any man who has any self-respect . . . to go around speaking abusively of his mother, in this case his spiritual mother. . . . Why do you Protestants level your guns at Catholics? You can no longer afford to indulge in such petty nonsense, since your survival depends on co-operation with us. True, International Communism is strong . . . so is Roman Catholicism, which is the best antitoxin to Communism. . . . If "priestcraft" is so sinister, why did 20 million Protestant voters prefer Kennedy? . . . Obviously, the Protestant majority did not have sufficient vitality. . . .

THE HARRISBURG OBSERVER

Harrisburg, Pa.

Thanks for the "Punch."

Just want to take a few minutes out of your busy day to commend you on the remarkable spiritual "punch" of CHRISTIAN LIFE. It really gets better and better, without exception, every month.

MRS. RICHARD F. BROOKS

Murray Hill, N. J.

More on page 30

Your Opinion, Please

by Jane Hindman

Do you as a Christian take part in the promotion and advancement of community projects which you feel to be worthwhile? How much time can be given to such without robbing God—or is this part of God's work?

Following are the answers received to this month's question which was submitted by Mrs. A. H. Erickson of Wilton, N. D.

George Logie, *salesman,* Chicago, Ill.—A Christian can and should involve himself with community affairs—*if*—he has thoroughly sought the mind of God as to His will for Him. The danger is that too often we as Christians involve ourselves with things we should not, because we see a need—and (I believe) *we* mistakenly make that need our call. Someone has said, "Man's business is not always God's business." Our need is so to wait on God that we may recognize His direction and respond to it.

Mrs. Dorothy J. Edwards, *housewife, substitute school teacher,* Dearborn, Mich.—For a consecrated Christian, all time belongs to God. It is just as sacred to serve on a board which is trying to promote the right kind of education for our children—or to preserve our government from atheism or religious control—as it is to teach a Sunday school class. These are also vast mission fields where we can witness of His love to hungry hearts.

If a Christian finds himself very nervous when he tries to do personal witnessing, is he wrong in feeling that he is not gifted in this way and that he should better serve the Lord in other ways?

We invite your thoughtful response to this question, submitted by Mrs. Lawrence Brush of Hicksville, Ohio. Please reply in no more than 75 words.

Your reply will be considered if accompanied by your *name, occupation, church affiliation* and *photograph,* and received no later than November 15. All replies become the property of CHRISTIAN LIFE Magazine. Photos will be returned if accompanied by a self-addressed, stamped envelope.

Each person whose reply is published will receive a gift copy of *The Christian's Secret of a Happy Life* by Hannah Whithall Smith.

CHRISTIAN LIFE will pay $5 to you if you submit a question used in this column.

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by William Standish Reed, M.D.
Diplomat American Board of Surgery

A Christian physician provides practical counsel for you and your family. Simply address your questions to Dr. Reed, widely known physician and surgeon, in care of Christian Life Magazine, 33 S. Wacker Drive, Chicago 6, Illinois.

We have four children. Three of them enjoy reasonably good health. The fourth, a girl of six years, becomes ill at the slightest provocation. Is there anything we can do to help her?

Many times a child, particularly one who is the youngest of four children, "becomes ill" in order to seek attention. This is in essence a quest for love or affection. Or there may be a true medical basis for her difficulty. I should advise in this instance that the entire family adopt a close relationship toward Christ in their church and at home, with family devotions, family worship, and more love. I also advise that this child have a thorough physical examination by a physician in order to rule out possible organic disease.

When my teenage girl goes out on a date inevitably she has a headache when she returns. What is the cause of this?

Headache is often caused by nervous tension. It may well be that your daughter finds herself under physical or spiritual pressure when she is on dates. This is not at all uncommon in this age in which we live. Conflict situations in which one is tempted to do something other than what one knows to be right certainly can cause tension. The inability to completely turn one's life over to Christ and live a Christian life may also cause conflict. The Christian medical answer to this problem is to suggest that this young lady give her life completely to Christ and seek Christian companionship.

Is there such a thing as being accident prone?

This may actually represent a type of psychiatric illness which may eventually require psychiatric help in order to effect a cure. On the other hand, there may actually be an underlying spiritual basis for this difficulty which could be ascertained by pastoral counselling and prayer. When a person has his mind focused upon his problem and not upon the answer, "Jesus Christ," he is often apt to be accident prone, preoccupied or disinterested in life and the things about him. I believe that accident proneness is a mental as well as spiritual abnormality which should be investigated and treated by both the enlightened minister and, if possible, a Christian psychiatrist.

I am a salesman. Before I make an important call I perspire profusely, and as a result I am constantly plagued with colds. What can I do to overcome this?

One of the very best ways of overcoming nervousness which is a result of overactivity of the sympathetic nervous system in response to stress is to make the great discovery that we are in the hollow of God's hand. One of the greatest things a salesman can do before making a call is to pray for the guidance of the Holy Spirit in making the call and turning the entire interview over to the glory of Jesus Christ. Be filled with the Spirit and be willing to witness for Christ, and He will make your work a pleasure rather than a trial. Your tendency to colds probably has nothing to do with your excessive perspiration. This tendency probably has to do with your general sense of ill being, perhaps associated with excessive cigarette smoking, nervousness and a failure to turn your life completely over to Christ. Try completely giving your life to Him.

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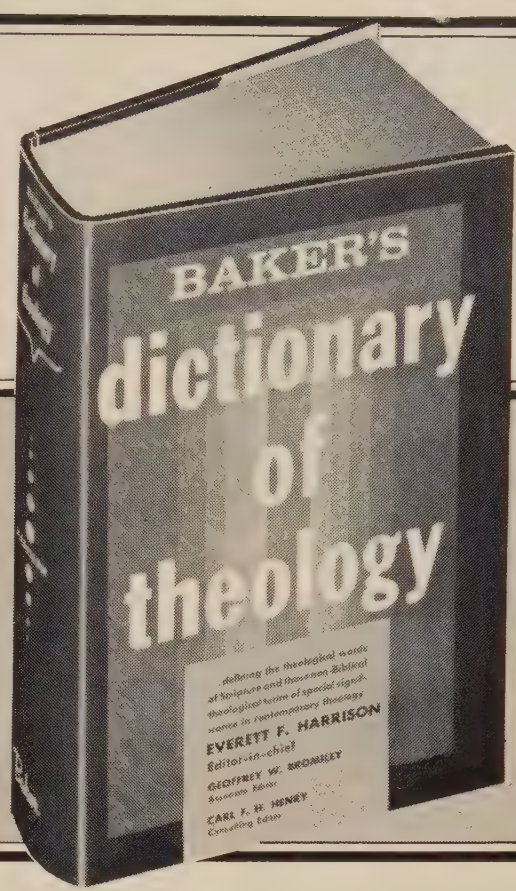

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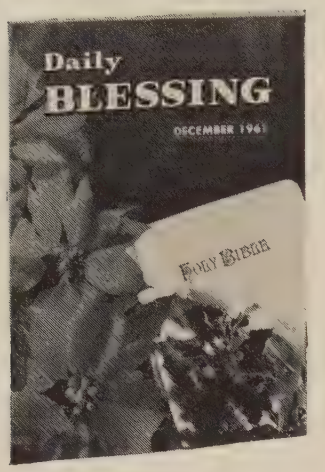

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Readers

Brazil Article Starts Avalanche of Mail

In your August issue ("Spiritual Awakening in Brazil") you say, "Although Tognini also has seen few evidences of the gifts of the Spirit (speaking in tongues, healing, etc.) in his deeper life movement in Brazil, he says that he and others are prepared for it . . . 'We believe that these gifts of the Holy Spirit are permanent gifts for the church. Therefore, the believer should be both willing and ready to receive them as God, in His sovereign will, gives them.'" To mix baptism with the filling in receiving the Holy Spirit is a very gross mistake. Tongue speaking and healing are very doubtful evidence, in relation to the Spirit.

Vashon, Wash. J. E. HOIVAAG

• • •

Just this morning I had Rego Nascimento (AUG. cover) in my office and we had a long talk on spiritual issues. He was recently in Recife (Brazil) and spoke at the Presbyterian seminary to which came also the Baptist students and others. He described a special infilling of the Holy Spirit on that occasion with the resulting powerful working in all those present.

Nascimento describes special infilling of Spirit.

Rio de Janeiro, Brazil DAVID GLASS

• • •

I have been greatly impressed by your article in the August issue on "The Spiritual Awakening in Brazil."

Nashville, Tenn. WALLACE S. GREENE, JR.
Broadman Press

• • •

I received my first copy (AUG.) of CHRISTIAN LIFE and it was truly a blessing. I took it over to the quiet confines of my church and read it through. The articles "Spiritual Awakening in Brazil" and "Revival Is Real" brought me to my knees with much weeping for I have keenly felt for some time my need of some new touch in my own soul. I received a real touch from the Master.

Augusta, Me. REV. WILLIAM BURNELL
Augusta Gospel Tabernacle

• • •

Thank you for your stimulating article "Spiritual Awakening in Brazil." It gives most welcome news to Christians everywhere now that Brazil is in such straits politically.

Jamaica Plain, Mass. MILDRED FORBES

• • •

I appreciate very much the article

Write

"Spiritual Awakening in Brazil." It is encouraging to know that such is going on. It is wonderful that they are emphasizing being filled with the Spirit as our greatest qualification for soul winning. Programs and human wisdom have crowded out the Holy Spirit in so many of our Christian organizations.
Central, S. C. ARTHUR L. VESS

Gifts for Today?

It was with a great deal of grief that I read "Transformation at Vine" (SEPT.) . . . It is clearly in violation of God's plans and purposes for this dispensation of grace . . . How can you condone tongues, etc., being proclaimed as for today? ? ?
Wheaton, Ill. RALPH F. BALOG

• • •

Today I have read and reread the article "Transformation at Vine" . . . The recent report on the working of the Spirit in Brazil also thrilled me. . . . Thank you . . . and keep up those wonderful articles on the work of the Holy Spirit today.
Charlotte, N.C. REV. ROLAND GRISWOLD
Advent Christian Church

• • •

About a month ago the Lord laid it upon my heart to visit the ministers in our area telling them what God has been doing among the ministers of the "historic" churches in filling them with the Holy Spirit, most often accompanied by speaking in tongues and faith for divine healing. . . . Please send me 25 copies of the September CHRISTIAN LIFE for distribution among them. They are most interested.
Name Withheld

Memorizing Really a "Cool Dip"

After taking up your challenge to memorize a chapter from the Bible, I have been truly blessed. The chapter I chose, and not by coincidence, was Ephesians II (suggested in AUG. "Letter"). The "dip into the cool refreshing book" was just that for me and I would encourage others to memorize Scripture, too.
Regina, Sask. MRS. MARY L. FRIESEN

"Trapped" Article Causes Excitement

"Trapped By My Friends" by David M. Baxter (AUG.) may not appeal to younger people, but to those of us who went through the Roosevelt ordeal, it is highly informative.
Nashville, Tenn. WHITE HALL MORRISON

• • •

"Trapped By My Friends" has caused some excitement with us!"
Willow Springs, Mo. L. O. HUITT

After 20 Years, Help!

I am writing because your answer to the college student who wrote you about his "C" grades (JULY "Personal Problems") helped me with a problem which has bothered me for 20 years. . . . Now I can see where God had a plan for my life. I often wondered why I wasn't able to make the grades necessary to go on to college and be a missionary— but it was only "me" and not the Lord. Now I'm happy in His service here!
Thousand Oaks, Calif.
MRS. ROBERT NEUFELD

HOUSEWIFE BECOMES A CHRISTIAN WRITER

"Since I last reported to you, I have sold seven articles (assignments), a two-part story, and another story. Also, I now write a training course teacher's quarterly for the American Baptist Association," reports Mrs. Edith Scarboro of Miami, Fla., graduate of CWI's basic journalism course and two advanced courses.
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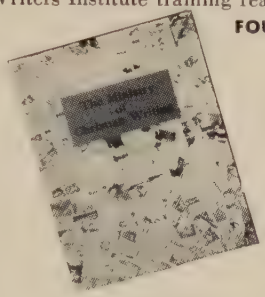

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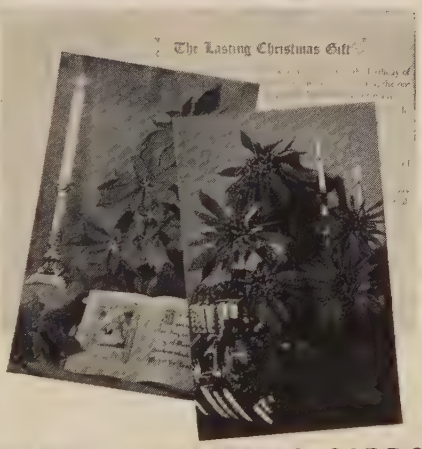

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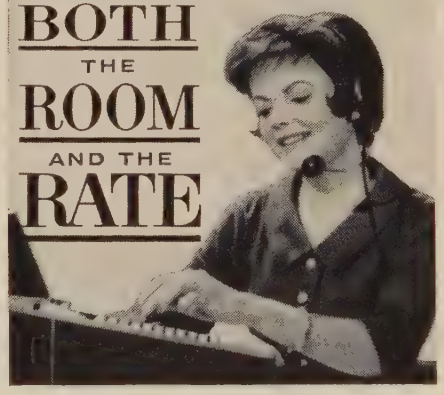

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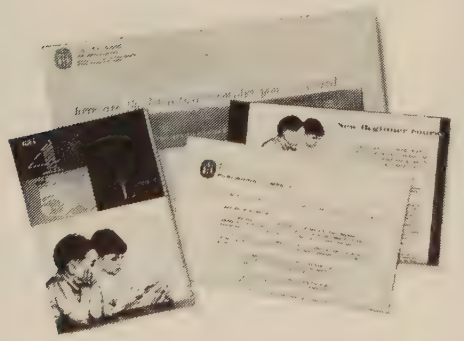

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Christian Life
Vol. 23 No. 7

Kent Atha frequently speaks before Christian businessmen.

West Liberty Sends a Press To Nigeria

When a man's life is supernaturally changed, he may find himself in strange positions of influence—in his community—even abroad. Here's evidence . . .

by Wayne H. Brenneman

I WOULD LIKE to see you a few minutes as soon as you get your pockets full of those peppermints," Kent Atha called from his inner office.

I had stepped inside the door of Atha, Atha & Atha on West Liberty, Ohio's Main Street to get a few pieces of candy. Free peppermints are a trademark for Kent Atha, junior partner in the town's principal law and insurance office. Anyone passing by is always welcome to stop in and help himself from the old-fashioned glass jars of various kinds of candy.

"I want to ask you about something before you go back to Africa," Kent began as I seated myself across from his desk. "It's time our comunity did something for your missionary work in Nigeria. Your wife grew up here, and her parents have always lived here. I'd like some suggestions before you return."

Atha outlined briefly the two community projects which had been carried out so successfully during the past few years. "West Liberty isn't a large town but its fifteen hundred people have done some big things together for several parts of the world. And every time we do something like this, I believe God gives us a special blessing and draws us all closer together," he said.

As Atha explained it, after the communist fighting ended in Greece, the people of West Liberty raised money to build new barns and buy tractors for some of the farmers. They gave $500 every three months for more than two years—a total of $4,000.

Atha pulled a bulging folder from a file cabinet and spread pictures and letters out on his desk—pictures of the equipment that was sent and letters of appreciation from those who received it. He also described the shoe project for German refugees.

Atha laughed as he picked up another peppermint. "You should have seen the boxes of shoes we shipped to Germany—733 pairs—plus $700 (wholesale) of clothing! More than $2,000 in cash was also given for the 'Shoes for Europe' project. . . . The people around here need to be challenged again to do something like this." Atha concluded.

My wife and I had lived in West Liberty during our furlough and since this was her hometown, it was Atha's idea that the people of West Liberty do something for our work in Nigeria.

God had been putting upon our hearts the need of Christian literature throughout the world, and we had been praying that God would open up a way by which more could be done to meet this need. But we had hardly let ourselves think as far as the possibility of a printing press. Was this the answer to our prayer?

After Communist fighting ended in Greece, West Liberty—at Atha's encouragement—contributed $4,000 in about two years toward new barns (such as this) and tractors for struggling farmers.

Carefully I explained that we had been thinking that some printing equipment could be used to good advantage in our work, but that a project like this would need to be cleared with our mission leaders.

"Let me know as soon as you get some word on it, and we will see what God does to our people in West Liberty," Atha promised as I bade him goodbye.

Kent Atha had not always been interested in buying printing presses for Nigeria nor in sending shoes to Germany. In fact, a few years ago he had been well on the way to becoming a hopeless alcoholic.

The Atha family is one of the most respected families in the peaceful southwestern Ohio town of West Liberty. But for a number of years it looked like Kent was going to be the black sheep of the family.

Both Kent and his older brother, Laverne, had married and settled down in business in their father's insurance office. Laverne practiced law and Kent developed a growing insurance business both in town and among the farmers of this prosperous farming area. The lawn in front of the white frame house on East Newell Street where Kent lived with his devoted wife and family was always trimed to perfection, and there were usually flowers transplanted from his brother's "Atha Gardens," one of the town's showplaces.

No one is sure when that occasional drink with the boys turned into the demon which almost destroyed Kent, his business and his home. But when it once got started, it wasn't long before Kent Atha was little more than the town bum. For more than six years he became more and more enslaved by alcohol.

Many outward appearances continued. He still lived with his family in the white frame house, they attended church together at least on special occasions, and he still went to the office on Main Street—when he was sober.

But since the respectable people of West Liberty weren't interested in buying insurance from someone who was drunk half the time, Kent wrote less and less insurance policies. His home was many times on the brink of dissolution, and his latest escapade was the choice bit for the small-town gossips.

Although many people of this community were genuinely concerned about Kent's problems, no one seemed to get near enough to him during those years to help. He was so far gone that he didn't even care enough to try any of the usual remedies suggested for one in his condition. However, many friends in this God-fearing town were praying that God would undertake where man's efforts were ineffective. And as the Atha family especially continued to pray for their wayward son and husband, God answered their prayers.

As my wife and I visited the Atha home, Kent told more about how the transformation took place in his life.

"No one spoke to me about my need of help," he said, "and I was so clear gone I didn't try anything. But God got hold of me one Sunday morning as I was standing out in the driveway beside this house. It's amazing that in a matter of seconds God can completely change one."

Humanly speaking, Atha was at the end of his string. He had been out on a late Saturday night drunk, and was so miserable Sunday morning that he felt he had to go someplace and get another drink to taper off.

Since there was no liquor sold in West Liberty, he would have to drive to a town about ten miles away. But when he went to start the car, he found that his wife had taken the keys to keep him at home.

"I raised the hood, thinking I could get the car started by crossing the wires. As I did this I suddenly realized I had come completely to the end of myself. I simply gave up and yielded myself—my heart and my life—to Christ, and He came in. It was as simple as that, but Christ completely altered my way of thinking and living."

The change came none too soon, since Mrs. Atha had decided that she could not continue to bring up the children under the conditions they had been living in. Now the home was preserved and a family altar was established. The family soon began to attend a small country church southwest of town where Kent Atha grew in spiritual strength and in knowledge of God's Word.

His business soon picked up, and even after giving a tithe of his income to God, Atha soon had more than he had ever had before. Since he could not praise God enough for the miracle which had changed his life, he used every opportunity to tell of the transformation he had experienced.

Atha paused for a few moments of silent reflection after telling the story of God's grace in his life. "I don't want to leave the impression that everything has been easy since then," he said. "We have had a lot of experiences that, properly accepted, have made us firmly believe Romans 8:28, but through it all, God has given us the happy home we have here."

I knew what he meant. During the time when Atha was drinking, a son was born crippled. Less than 30 days after his conversion, the boy died.

Although Atha supports both his local church and its foreign missionary program, his deepest interest lies in reaching men who are suffering from what he suffered, and in trying to prevent young people from getting to that place.

"There was a time when I was definitely not interested in any kind of

Christian work," Atha replied to a question about this phase of his life. "But now I feel the Lord didn't sober me up just to be an insurance agent. As long as He opens the door to giving my witness in many churches, I feel I must go."

Atha was referring to the ministry into which God has led him because of his great desire to warn others of the dangers of alcohol. As a representative of the Ohio Temperance League, Atha speaks in one or more churches almost every Sunday. His humorous references to the alcoholic flies which get that way by drinking the juice which seeps out of the bottom of the big silos on the farms around West Liberty bring laughs to most any audience. His talented recitation of poems during his message on happiness has also brought tears to eyes in groups all over the Buckeye state.

However in these talks among people of every denominational and doctrinal viewpoint—as well as among those with no spiritual inclinations at all — Atha does not limit himself to amusing anecdotes, soul-stirring poetry and moral platitudes. The heart of his talks comes from his personal experience, and he never closes a service without giving unmistakable testimony of what God did for him. As Atha tells his own story of bondage and then deliverance from drink, he stresses the necessity for transformation—not just reformation.

"I believe I am sober today because of a praying Christian wife and mother," Atha declares. "I shouldn't limit it to those two, I suppose, for there were many more Christians who prayed, too. But if it were not for the faith of my wife and mother, there would never have been anything done.

"To me there is no use in praying unless you believe there is Somebody listening," he says. "In our office I read the Bible and pray together every morning before I open the door for business."

Another important ministry into which the Lord has led Atha has been the promotion of the community projects. The remarkable thing about these projects is that most of the churches of the community have actively cooperated and supported them in addition to their own mission and relief programs.

Several months after my talk with Atha, our mission approved the project of securing printing equipment for Nigeria. Within a few months, $5,000 was given to purchase the "Liberty Press," the name we gave to the equipment. This was in honor of the community which provided the funds as well as because it went into operation the year that Nigeria became an independent nation.

Although we were back in Nigeria by this time, we received reports of the campaign. Atha spoke to some of the churches and organizations supporting the project, but his chief work as usual was in the background, helping to plan and promote.

Upon returning to the U.S.A. for our third furlough, one of the first places I visited was Kent Atha's office. I wanted to sample his peppermints again and to hear more about the printing press campaign.

"We had a great time raising money for that press," he remarked enthusiastically. "Every one got a real thrill when he read in the West Liberty Banner that our press printed some of the follow-up material used in the Billy Graham African crusade."

"What do you really think was the secret behind the success of the printing press campaign?" I asked.

"Maybe this is over-simplifying it, but to me it is just that the Holy Spirit opened the hearts and pocketbooks of the people around here to the extent of $5,000," he replied.

Atha told how a denomination with three large churches in the area held a convention in town during the time of the campaign, and how one of the main speakers emphasized the need for literature in Africa.

Then the display of posters of African idols in his own office window had stopped people as they entered the restaurant next door. A number of them left contributions when they found out about the purpose of the display.

"God made everything work together," he said leaning back in his chair.

As Atha showed me files containing records and letters connected with this project which had been so close to his heart, I thought again of how near his life had come to ending in failure. I thought of the blessing that this equipment was even now bringing to Nigeria.

"Have some more peppermints," Atha urged as I stood to leave. "Try those in the jar at the end—they're new."

As I did, I thanked God for the Christ who can still change a life and in turn make it a channel of blessing to others. Ω

MILES APART IN THE SAME HOME

By Martin P. Simon

"When I'm big, I'll find me a hide-out in the mountains and rob the rich guys," said Jim. ☐ Before his shocked mother could answer, his brother Bill did. "Not me, I'm going to be a medical missionary in Africa." ☐ Next day their mother was telling her neighbor about it. "Can you imagine that?" she exclaimed. "In the same home and with the same training!" ☐ But was it the same home and the same training? ☐ Jim read comic books about the Mountain Ridge bandits, and just now they were his heroes. ☐Bill loved the books in the Jungle Doctor series, which show the blessing a Christian doctor brought to the natives in Africa. ☐ "The same home"—Jim on the sofa and Bill in the chair, yet they were in two different worlds with their books and their thinking. They were 5,000 miles apart, with different heroes, different ideals, growing into different personalities. ☐ Does it make a difference what children read? Indeed it does! Even one book or one issue of a magazine can change a life. Multiply that by all the hours people spend reading, and you have a tremendous influence.

TRUE ADVENTURE

DEAR REBEL

One night after I had managed to get back to my little room from the tavern, I stretched on the floor and began to read. . . . But Genie Price's book made me so angry I hurled it against the wall.

by Lorrie Auvinen

I was tired, fed up with life and sick of trying to look "way out."

The altogether amazing way Lorrie Auvinen has allowed Christ to take over in her life has given me a bigger concept of His unique power to mend hearts, emotions and dispositions. Lorrie is more to me than a beloved "spiritual daughter." She is *now* a delightful human being—a stimulating friend. Her rapid maturity in Christ (once she allowed Him freedom in her life) has created in me a deeper desire for the maturity He longs for in us all. I am more than pleased that CHRISTIAN LIFE readers can meet her!

—Eugenia Price

I GUESS the title "Dear Rebel" fits me fairly well, except that I was never a dear. A friend of mine once wrote, "Ye have been rebellious against the Lord from the day that I knew you" (Deut. 9:24) on the bottom of a letter to me. How that Scripture fits every aspect of my life before I met Christ.

The day I turned 20 I thought I knew all there was to know about life. Yet the kind of life I was so wrapped up in was a self-life, filled with idle conversations, too much liquor and too many pep pills.

I was living piecemeal by doing com-

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What Is Happening Today in the Episcopal Church?

by Jean Stone

In this article reporting on the spiritual awakening among Episcopalians on the West Coast, readers of CHRISTIAN LIFE will again find evidence of the work of the Holy Spirit. As in other articles in this series on "Church Come Alive," the editors of CHRISTIAN LIFE have allowed the authors to report the events as they have seen them. These articles are not theological treatises. Therefore, the reports on how the Holy Spirit has worked are not always identical. Neither is the interpretation of the scriptural basis for the infilling of the Holy Spirit uniform. Clearly, however, all of the reports bear unmistakable evidence of the power of God at work in our day—similar to that of the first century. While some may not agree because they have not seen the evidence, we urge a careful and prayerful reading of this and other articles on this tremendously important subject. There are we believe, lessons to be learned here which could make the difference between a sterile fundamentalism or evangelicalism and a live powerful Christianity.-The Eds

LITTLE DID MEMBERS of staid St. Mark's Episcopal Church in Van Nuys, Calif., realize the surprise in store for them as they entered the sanctuary on that bright spring morning in April of 1960. Clearly they had sensed in recent weeks a new radiance and buoyancy in their rector, the Rev. Dennis J. Bennett. For some reason he appeared to possess greater earnestness and zeal for the spiritual welfare of the 2,500 members of his congregation. Perhaps in response to this deepened sense of spirituality they had seen in their rector, the sanctuary was unusually well filled with people that morning. Perhaps for this reason, too, what Bennett said proved to be a bombshell that has reverberated since then in Episcopal churches across the nation.

Simply and quietly Bennett related in detail his meeting with the Holy Spirit some weeks previously. He recounted how he had worshipped the Lord in languages which he did not understand. He reported on a new sense of joy and peace and power in his life which he had never before known. He shared with the congregation the fact that more than 70 of their fellow parishioners had also experienced this new-found love and joy when they had yielded to the Holy Spirit and allowed Him to demonstrate to them His gifts through praise and prayer.

Overnight, quiet St. Mark's Episcopal Church found itself the center of nationwide attention. Suddenly the parishioners at St. Mark's discovered their pews filled with visiting Lutheran, Baptist, Presbyterian and Methodist ministers and laymen who had come to see what God was doing. Both *Time* and *Newsweek* magazines carried full-page articles on the work of the Holy Spirit at St. Mark's.

The movement of the Holy Spirit at St. Mark's was revolutionary—both so far as the church was concerned and so far as its individual members were concerned. I know, because I was one of them. For several years there had been a hunger in my life—an awareness that something was missing.

Some months before, I had questioned my spiritual father concerning this frustration. I stated that I did everything the church recommended. I read the morning prayer service in the prayer book, with the designated Scriptures; I read the evening prayer service; I said special prayers at noon. I regularly attended all services of the church; I supported the church sacrificially. I worked in the church in a number of categories and made hours of intercessions daily.

In other words, I worked, prayed and gave for the spread of God's kingdom; but there was still a void in my life which nothing but more of Him could fill.

It occurred to me that somewhere I had missed God's plan. Being a woman

Bennett (center) stops briefly to confer with two members (here costumed for an evening presentation) of his former Van Nuys, Calif., parish.

I could not be a priest; being married I could not be a nun. My husband did not have a call to the mission field, so that possibility was out. I thought that I had failed to discover God's purpose for my life in time for me to fulfill it, and that there could never be a deep sense of satisfaction until I came face to face with the Lord.

I would emphasize the fact that my experience was not a salvation experience. I had belonged to the Lord for some years and had already had a definite experience of conversion. This despite the fact that I have been an Episcopalian since birth, and a personal experience of conversion is not emphasized in our church. I came from a "churchy" family and my brother is an Episcopal priest. I carefully followed all of the rules of the church and would never have considered attending any other kind of a church. I know nothing of other religions and had never heard of the gifts of the Spirit since New Testament days.

Surely our joy shall be greater in that day, but when the Lord filled me with His own Holy Spirit, I realized that it is not necessary for Christians to have that deep, longing desire for more of God. For in the weeks following my baptism with the Holy Ghost, I gradually became aware that there was no longer that unsatisfied hunger in my life. Praise God, I had been filled! My life now contains a peace and a joy and a power that I was not previously endued with, and I am now cognizant of the fact that the Holy Ghost had been *with* me but He had not been *in* me. He had not *filled* me as the Bible says He will do.

There are hundreds of Episcopalians and others, in this area as well as throughout the world, who can now make basically the same statements.

I say these things to point up the fact

that if not a "typical Episcopalian," I was at least "typically Episcopal." I think it is important for Christians of all denominations to realize that God deals with the individual, and that as He is no "respector of persons," so is He no respecter of denominations. For myself, and for many others, the baptism of the Holy Ghost was another work of grace which has enriched and transformed our lives in a myriad of wonderful ways.

Most of the people who have received this indwelling of power testify that the experience has brought them a new sense of divine love. They find that they, by the unction of the Holy Spirit, are suddenly capable of loving the completely unlovable.

The second result testified to by nearly everyone who enters into this relationship with the Holy Spirit is that they become conscious of a desire to read the Holy Bible, and that the Bible opens up to their understanding, and that they discover a real delight in feeding upon the Word of God. An interesting development is that if they have not previously believed the Bible literally, they suddenly begin to! The Lord appears to be making a lot of Episcopalian Fundamentalists in these end time days!

Perhaps the most universal result is that people begin to recognize as sin things that did not appear as such to them previously. Through this new awareness of sin, and through subsequent repentance and confession of it, their lives begin to change. By the power of the Sanctifier Himself, they become transformed and truly new creatures in Christ Jesus. Old habits, resentments, and fears drop away as if by magic, and the fruit of the Spirit begin to manifest itself through these children who have been filled with the Spirit of God.

The fourth change that seems to occur in the lives of Spirit-filled Christians is that they acquire not only a desire to witness for the Lord Jesus Christ—even a compulsion to witness—but suddenly their witnessing appears to have power. Not only are sinners converted, but these same sinners saved by Grace are subsequently filled with the Holy Spirit and they also manifest transmuted lives so that others may perceive the Christ dwelling within them.

My personal experience was that, although I knew all of the doctrine and theology necessary for a housewife, my witnessing bore scanty results. Perhaps the answer to not having a ministry is that there is little point in having a ministry before one has been endued with the power to accomplish the effort.

One Episcopal priest put it rather neatly when he said, "Before the people in my church were filled with the Spirit, they didn't seem to know whether they were presenting a church, a way of worship, or a Savior." I can assure you that these Spirit-filled people know what they are talking about now!

One year after Bennett arrived at St. Luke's in Seattle attendance had multiplied many times.

Where there were originally less than 100 Episcopalians in the Southern California area who gave witness to being baptized with the Holy Ghost it is now estimated that there are more than 1,000.

There are prayer groups within which the gifts of the Spirit are manifested and wonderful healings are constantly witnessed. These groups are rather unique in that they are attended by people of all denominations. It has been discovered that Spirit-filled people from different segments of the Body of Christ can pray together comfortably—for the enduement of power from above is the true ecumenical movement. "It is not by might, nor by power, but by My Spirit, saith the Lord."

Since being filled with the Spirit, we have seen all of the nine gifts of the Spirit manifested, not only in our intercessory prayer group, but in individual lives as well.

Last Monday evening, in our prayer meeting, an Episcopal priest requested prayer for a woman he had visited earlier in the day. When he prayed for her and laid hands upon her for healing, he had felt something like an electric shock travel through him. He asked that we also pray for her. She was hospitalized with advanced cancer which had progressed so far that it was a matter of determining how much should be removed, and if there was any advantage in operating at all. We prayed that the Lord would remove the cancer and that when the doctors re-examined her the malignant growth would have disappeared.

Wednesday morning she was released from the hospital with all the tests suddenly negative. The doctors are still baffled!

This is not an isolated case; we have seen many such cases.

In Dallas, Tex., when a Episcopal laywoman received the Holy Spirit and spoke in another language, she was instantly and miraculously healed of migraine headaches and asthma from which she had suffered for 15 years.

I, myself, was miraculously healed of a severe case of shingles when a Spirit-filled rector laid hands upon me and prayed for me. Not only did the pain and the lesions vanish within a few hours, but they disappeared without a scar.

Dozens of healings such as these can be cited.

Last week an emergency call came to the prayer group for a woman hemorrhaging. Nothing seemed to halt the bleeding, and without divine intervention it was expected that she would be dead within a few hours. The request for prayer was relayed by telephone to the intercessors, and within half an hour the bleeding had ceased. Two days later she was released from the hospital—bright and shining for Christ.

Several weeks ago, in an evening prayer gathering, a woman was filled with the Spirit and supernaturally received a language which was discovered to be a perfect French. She had never learned a word of the French language and suddenly was praising God in beautiful French with appropriate gestures.

Two weeks ago, in a prayer meeting, I sang in a language the Lord gave me and then interpreted the song. It was as follows:

Rejoice ye! Rejoice ye!
The Lord has made you whole;
Rejoice ye! Rejoice ye!
The Lord has saved your soul!
He's brought you out of darkness;
He's led you into light.
Oh, praise the Lord and bless Him!
Rejoice with all your might!

After speaking in the language given by the Lord, and delivering the interpretation, also supernaturally given by

Him, I was amazed when informed that the language had been a very scholarly Latin, of which I have never learned a word! (Read I Cor. 14:2, 21, 39.)

We have heard messages given in other languages and the interpretation given, and later learned that the messages had been in known languages and that some of those present had recognized the language and been able to translate. One time when this occurred, the message corrected some confusion we had experienced regarding a Bible passage.

We have heard the "word of knowledge" and the word of wisdom" supernaturally given and found it to be of great benefit to the group. We have heard much prophecy given for the comfort, exhortation and edification of the church. (1 Cor. 14:12)

Wednesday morning a Spirit-filled Anglican priest (Franciscan Monk) was visiting us, and a prophecy was brought which he felt was for him. It was not for guidance but for comfort and exhortation, and it was such a blessing to him and made the Lord so real to him that he wept. Surely God still speaks to His people just as He has since the world began.

As a result of this mighty moving of the Holy Spirit in St. Mark's, it was inevitable that Satan should attempt to discredit the witness of believers. When pressure developed, Bennett asked to be released from his responsibilities at St. Mark's and accepted the position of Vicar of St. Luke's Episcopal Church, a small mission in the Seattle area.

The mission had remained a mission for 50 years and gave every outward appearance that it would remain so for another 50 years—if it survived at all. One woman in Seattle stated that when Father Bennett arrived she had been in the process of writing a letter to the Bishop requesting that he close the mission.

Bennett discovered that the mission was a hotbed of controversy, ill feelings and confusion when he arrived on July 1, 1960. The budget at that time was $18,000, but by December 1960 only $12,000 of it had been met.

One year later, 85 of the 200 communicants had been filled with the Holy Spirit and had demonstrated the gifts of the spirit. Church attendance had multiplied many times over, and today the church is filled several times each Sunday morning.

The budget has been increased by 50 percent, and pledges are being paid promptly. Bennett states that there is a new sense of love and unity present among the congregation that was not previously there. And these are not new members but the original members of the parish.

One day last summer my husband and I were present at an information meeting. Approximately 300 persons where in attendance and many denominations were represented.

Bennett spoke for more than an hour upon the work of God the Holy Ghost in the Church. He related his personal testimony and told of the increase of power in the ministry since the coming of the Holy Spirit. He explained the phenomenon of the unknown tongue and pointed out the scriptural basis for the experience. He spoke about the difference between the "sign tongue," i.e., the sign of the baptism of the Holy Spirit, and the "gift tongue," i.e., the ability to bring messages in tongues in the assembly. He explained the meaning of the gifts of the Spirit and emphasized the necessity for the development of the fruit of the Spirit within the life of the individual.

Later in the day he lectured in a Methodist Church upon the gifts of the Spirit. Subsequently, six Methodists received the infilling of the Holy Spirit.

Van Nuys church where Bennett found the power of the Holy Spirit has been widely publicized.

The laymen of St. Luke's Church conducted the service which followed a meeting for prayer and praise.

Most of the people from the instruction class remained. There were hymns of praise; portions of Holy Scripture were read; and messages in tongues, together with interpretations, were delivered.

There was prophecy, intercessory prayer and the laying on of hands for healing. The service followed St. Paul's description of such a meeting in I Corinthians 14.

At the conclusion of the service, a number of people went into the church to pray. Those who desired to be filled with the Holy Ghost knelt at the altar, and the laypeople of the church laid hands upon them and prayed for them. A dozen people were filled with the Spirit and spoke in other languages in a quiet, beautiful way.

I was particularly impressed with the way the parishioners from St. Luke's conducted themselves in the church. A worshipful manner was maintained and yet they appeared comfortable with God. A quiet reverence permeated the atmosphere of this final evening prayer which, as an Episcopalian, I found most inspiring. What better way could there be to receive God's own Spirit than on one's knees at one's own altar? Surely the Lord was pleased.

It is not sufficient for Christians to become aware today that God is still here, ready to dwell within us in power, just as He was nearly 2,000 years ago. We must also be brought to a realization that the experience of the Baptism of the Holy Spirit has nothing to do with starting a "new religion."

St. Luke's, Seattle, is the proof. A small Episcopal mission without love, without power, without the peace of God, is being converted by the power of God into a thriving church with the gifts and the fruits of the Spirit being manifested in the lives of the parishioners. The Sunday morning service is, if anything, "more Episcopal" than it ever has been. Yet here we perceive laymen praying for the sick, visiting the afflicted, preaching the Gospel and doing the works of Jesus. Here is the power which transformed the Apostles from a discouraged, powerless band of fishermen into the men "who turned the world upside down."

And this is only one Episcopalian church. The number where this same presence of the Holy Spirit being demonstrated is multiplying daily.

Pray with us that God will transform us into Christians such as those men in the early church, for today the witness of Jesus Christ is desperately needed to bring salvation to a lost and dying world even in the Episcopalian church. Ω

ONE VOICE : Many Translators

The Holy Spirit inspired the Word in its original content. Today it comes to us through many translators. Our obligation is to study to show ourselves approved unto God.

by Merrill C. Tenney
Dean of Graduate School, Wheaton College

WHEN a Christian wants comfort, counsel, or courage he instinctively turns to his Bible for authoritative guidance. Life is serious business, and he needs to hear what God has to say in order to avoid the pitfalls of temptation and to pursue the goals that his heavenly Father has set for him.

In this book God has spoken through the long heritage of the law, the prophets, and the apostles, revealing His person, and His provision for the salvation of men. The significant facts of spiritual experience have been illustrated in the lives and words of those who were controlled and inspired by the Holy Spirit.

The truths so revealed, however, can be obtained only through the medium of translation, for while scholars may read the original languages, the common man is not equipped to do so.

Which translation shall be used?

In some languages there is only one, but in English there are many, each differing from the other in numerous details. Which will agree most closely with the thought and meaning of the original?

Undoubtedly the King James Version is still the standard in popularity among Christians, even though others have recently become serious competitors. It was published in 1611 under the sponsorship of King James I by a committee composed of the best Protestant theologians and literary scholars of the time. These men drew heavily on the work of their predecessors, who had already produced numerous Bibles in England.

This version probably has influenced the English-speaking world far more than any other single book. Its terminology has shaped both theological and popular language, and the cadences of its rhetoric have immortalized its contents. One can scarcely improve upon the familiar renderings of the Twenty-third Psalm, or of the Beatitudes, or of the thirteenth chapter of I Corinthians. It has become so thoroughly interwoven with theological and liturgical thinking that it cannot be displaced without disturbing seriously the mental processes of the Christian public. It still wears the aura of authority and of sacred formula to many who read it.

For purposes of study, however, the King James Version is not always adequate. Occasionally the translation is erroneous. In I Corinthians 13:4, 5 its text reads, "Charity . . . is not easily provoked." the word "easily" does not occur in the original text, but was inserted by the translators because their patron, King James, had a notoriously hot temper. New manuscript sources which have come to light since 1611, such as the famous Dead Sea Scrolls, provide a better basis for establishing a correct text, and recent historical research has removed many ambiguities of meaning in vocabulary.

Today many of its expressions are unfamiliar because of changes in our language, particularly within the last two generations. "Prevent" now means "hinder" rather than "precede"; "let" means "permit" not "forbid"; communicate" now means "share" and many terms which have not actually changed their meanings are no longer in common use. Many readers not accustomed to it from youth, find it difficult to comprehend and to read with ease. Obviously revision has become necessary if the Bible is to be used with maximum facility.

The necessity for removing archaisms and for improvement in clarity prompted the English Revision of 1881 and its American Revision has certain distinguishing factors, such as the use of "Jehovah" rather than "Lord"; "Sheol" as a uniform transliteration of the Hebrew original rather than "grave" or "Hell" and the avoidance of terms which would be marked Anglicisms.

Because of its literality, the American Revised Version (sometimes called American Standard Version) is good for study purposes. It resembles the King James enough so that one does not find its wording unfamiliar, and it is modern enough to be free from most of the puzzling archaisms.

On the whole, the ARV is an accurate rendering. Two errors are outstanding, but are easily set aside. One is the footnote in John 9:38, "And he worshipped him," where the editor explained that "the Greek word (for worshipped) denotes an act of reverence, whether paid to a creature (as here) or to the Creator." Probably the editor was attempting to reflect the thinking of the populace, who would have seen in Christ only an exceptional man; but in doing so he missed the main import of the text, which teaches Christ's deity. The other flaw is the translation of II Timothy 3:16: "Every scripture inspired of God *is* also profitable . . ." which implies that not all Scripture may be inspired of God. The grammatical construction of the Greek is debatable, but the best sense demands the translation: "Every scripture is inspired of God and is profitable. . ." On this second rendering the Revised Standard and the Berkeley Version agree.

Perhaps the most controversial version of recent times is the Revised Standard, sponsored by the Division

Which version of the Bible should one read? The answer may depend on the need of the moment.

of Christian Education of the National Council of the Churches of Christ in the United States of America, and published by Thomas Nelson. It claims to be an authorized revision of the American Standard Version, which it resembles closely.

Because of the large number of Hebrew and Greek manuscripts that have been discovered in the past 60 years, because of accelerating change in English usage, particularly in America, and because of new historical evidence that has clarified allusions and idioms in the Biblical text, another revision was deemed necessary, particularly of the New Testament. The new revision returned to the use of LORD for JEHOVAH, and retained more of the older theological terms that have become a standard basis for Christian thinking.

In many respects the RSV is a good translation. The manuscript text on which it is based is the fullest and most representative to date. The modernization of its phraseology is not extravagant or slangy. In many places the renderings of names of animals, flowers and towns or parts of the country have been given more accurately than in the preceding versions. As in the ARV, poetic form in the original text has been followed in setting the English type, so that Job, Psalms, Proverbs, Ecclesiastes, the Song of Solomon and many passages in the prophets and elsewhere can be recognized as poetry.

On the other hand, it has some defects. Occasional readings reveal bad editorial choice or unwarranted conjecture. For instance, Psalm 2:11 reads: "Serve the Lord with fear, with trembling kiss his feet" and the accompanying footnote states that the translation is based upon a conjecture because "The Hebrew of 11b and 12a is uncertain." The text reads literally: "Kiss the son" using for "son" the Aramaic form *bar*. Although it is a bit unusual for an Aramaic word to appear in a Hebrew poetic text, it is not impossible; and the rendering of the RSV is based upon pure subjective conjecture.

In some instances the translation has been changed because of a different interpretation of the Hebrew spelling. The Hebrew language was written without vowels, and it is possible that occasionally their meaning could be misunderstood by the insertion of wrong vowels, as "s n" in English could be rendered "sin," "son," "sun," "seen," "soon," or "sine" if the context gave no clear indication which word would fit correctly. Generally, however, there is little ambiguity, for a reader well acquainted with the language will know which word to employ.

Some scribal errors may have crept into the manuscripts, but changes by guesswork are generally dangerous, and often mistaken. Unless there is good manuscript evidence for alteration, it is best to accept the text as it stands. The translators of the RSV indulged too often in "correcting" the text, and many of their conjectures are unnecessary. Even in their footnotes they do not always indicate at what precise point they have departed from the Hebrew text, and in some instances changes have been introduced without any footnotes whatever. These variations cannot be detected by the average reader who may falsely assume that he is reading a close reproduction of the original. The translators of the English Revision and of the ARV avoided this danger by the sparing use of conjecture, and by placing in italics any words that they introduced to clarify their translation.

Probably few of the RSV committee, if any, held to a strict view of verbal inspiration. While they should be credited with an honest attempt to reproduce fairly the meaning of the original as they understood it, they would naturally be less concerned than conservative scholars to recover the exact wording and to transmit its literal significance to the reader. There are consequently some inexactitudes in the translation of key terms.

For instance, I John 4:10 in the King James and American Revised Version reads: "he sent his Son *to be* the propitiation for our sins." The Revised Standard translates: "the expiation for our sins." *Expiation* is not so strong a

term as *propitiation* which implies an effect on the person to whom the offering is made. The RSV rendering therefore leaves a loophole for a weaker view of the atonement of Christ. In John 14: 16. 26; 15:26 "Counsellor" is not as good a rendering as "Advocate," or as "Comforter" in its Elizabethan sense.

In II Timothy 1:12 the words of the KJV, "for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" have been changed to read, "for I know whom I have believed and am sure that he is able to guard until that Day what has been intrusted to me." The word "deposit" could be used either way, but with the possessive pronoun it means "The deposit which I make" rather than "the deposit which I have received." The most recent effort to turn the Biblical text into modern writing is the New English Bible. It was first suggested at a meeting of the General Assembly of the Church of Scotland in 1946 and was commenced formally about a year later by a group of representive scholars from the leading Protestant churches in the British Isles under the leadership of Dr. C. H. Dodd. The New Testament was published in 1960; the Old Testament is still in process.

This is a new translation, written by units of paragraphs rather than verses, using short sentences that give it a modern conversational style. The careful work of the committee, which involved studied excellence in style, has made it a literary production of high quality. It reads smoothly, is more fluid than the RSV, and its language is more modern, but it is nevertheless dignified and reverent.

It is not, however, calculated primarily for American readers. Its translation of monetary terms is English, and occasional Anglicisms are mystifying. "The people rounded (turned) on them. . ." (Matthew 20:31), "You hypocrites! Why are you trying to catch me out (trap me)?" (22:18), "hedgerow" (Luke 14:23), "bailiff" (business manager) (Luke 16:1), and a few expressions that would be almost meaningless here. The translation John 1:1, "When all things began, the Word already was. The Word dwelt with God, and what God was the Word was" is awkward and lacks the directness of the King James and of the ARV.

In some passages when doctrinal questions arise, such as II Timothy 3:16, "Every inspired scripture has its use for teaching the truth and for refuting error. . .," the translators either were positive in their beliefs or else they chose the less orthodox of two alternative renderings.

The New English Bible attempts to translate ideas rather than words, sentences rather than phrases. It is eminently readable, and should afford a good introduction to Bible readings for those who have not been educated in the other versions. In some passages it rises to heights of dignity and beauty. Paul's farewell to Timothy is one of them, "As for me, already my life is being poured out on the altar, and the hour for my departure is upon me. I have run the great race, I have finished the course, I have kept the faith and now the prize awaits me, the garland of righteousness which the Lord, the all-just Judge, will award me on that great Day; and it is not for me alone, but for all who have set their hearts on his coming appearance." (II Timothy 4:6-8).

Two other recent versions deserve special mention. The Berkeley Version edited by Gerrit Verkuyl, who was aided by a staff of 70 scholars, predominantly conservative in theology, is written in a plain and rather literal style. Its vocabulary is modern, and easily understandable, adhering quite closely to the phraseology of the underlying text. It is generally superior to the "one-man translations" that have become popular in recent years, although occasionally its renderings are almost too colloquial. In I Corinthians 13 it says, "Love is not out for display . . . sides happily with truth . . . Love never fades out." "Out for display," "sides happily," "fade out" are too informal; retention of the King James' elevated diction would have been wiser.

For purposes of study, the Berkeley Version would be more practical than the New English Bible. Numerous simple non-sectarian notes have been supplied by the editor, who has endeavored to keep interpretation out of translation so far as is possible. He has succeeded in avoiding the accusation of perverting his translation, and many of the notes are helpful to a novice in Bible study, though a few are "preachy." None could be called objectionable.

For a study of shades of linguistic meaning, the Amplified New Testament (1950), soon to be followed by the Amplified Old Testament, is a valuable tool. Avowedly a paraphrase rather than a translation, it is sometimes circuitous and redundant, but it does aid in understanding the connotations of the Scriptural language. It can best be used for comparison with one of the standard versions; it is not intended for pulpit use.

There are many private translations of greater or less merit, but space forbids commenting on all of them. Usually these reflect the personal interest or bias of the author to such a degree that they must be discounted more strongly than the versions produced by committees. Two, however, deserve mention because of their outstanding qualities.

The Williams' translation of the New Testament is noteworthy for its close and accurate representation of the tenses of the Greek New Testament.

Wuests' *Expanded Translation of the New Testament*, completed in 1951, is much like the Amplified Version, but is fuller, and more like a commentary. It was not intended to be read as a literary work or as a concise, polished translation, but as a stimulus to the reconstruction of the plain unvarnished expression of Gospel truth put forth by the Apostolic writers.

Which version should one read? The answer will depend upon the need of the moment.

For devotional and theological reading, the King James Version still retains a place of honor, nor should it be brushed aside as antiquated.

For study of the text, the American Revised Version, or the Berkeley Version, with the Amplified New Testament or Wuests' *Expanded Translation* as an auxiliary, will give a sound approach to the literal meaning of the original.

For an acquaintance with the Scripture in modern garb, the Revised Standard Version or the New English Bible will provide smooth and rapid reading, though care must be exercised in those passages when the renderings differ sharply from the more literal or conservative version.

No single version is perfect, for the text may be affected by errors or transmission, and the translator may be biased or mistaken in judgment. Nevertheless, the Scripture is basically the word of God and though it may be rendered imperfectly into English, the result will still be authoritative and potent, "profitable for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). Ω

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Prayer In The Morning

I ought to pray before seeing any one. Often when I sleep long, or meet with others early, it is eleven or twelve o'clock before I begin secret prayer. This is a wretched system. It is unscriptural. Christ arose before day and went into a solitary place. David says: "Early will I seek Thee"; "Thou shalt early hear my voice." Family prayer loses much of its power and sweetness, and I can do no good to those who come to seek from me. The conscience feels guilty, the soul is often out of tune. I feel it is far better to begin with God—to see His face first, to get my soul near Him before it is near another.

—*Robert Murray McCheyne*

★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★ ★

After Surrender ... WHAT?

Ordinary service is transformed by supernatural power when a man takes the extra step . . . into obedience.

by Robert Cummings

WHAT WOULD you ask of a believer if you were in Christ's place?

If I had men and women working for me, I'd be satisfied with nothing less than fully intelligent, wholly enthusiastic confidence and cooperation.

Does our Lord ask less?

Almost anything could be accomplished by the chief executive of any group—an army, a giant factory, a government staff—if each of his workers was *one with him.*

One with him in intelligent understanding of his purpose and methods.

One with him in whole-hearted enthusiasm.

One with him in the consequent 100% investment of everything the disciple owned: body, soul, spirit, time and possessions.

This is the significance of Christ's prayer (in John 17) where the Holy Spirit bares the soul of the Son of God and of the Father.

That they be one with Me as I am one with Thee, Christ prays with intense desire.

Here the Three are One. The unutterable depth and height, length and breadth of the Divine longing is dramatically expressed—that we should be one with Him.

Intelligent, whole-hearted cooperation. What a difference this will make in our living and in our daily program when God makes it real to us.

This is what He wants. Nothing less.

When we accept this fundamental requirement of Christ for us, His coworkers, we perceive for the first time why He calls us to follow Him before He calls us to go for Him; why He insists that we keep our eyes on Him; why He conditions prayer on abiding in Him; and why, when we get too interested in His will for some other disciple, He rebukes us as He did Peter with a gentle, "What is that to thee? Follow thou Me!"

Using this key, we understand why He charges us to go to every nation to make pupils—committed students as were the eleven to whom the great commission was given. We understand also why He charges us to get them into living touch with the Father, Son and Holy Spirit—the great heavenly Team—the Three who are One.

He wants those who believe on Him through His true messengers to be one with the Father, with the Son, with the Holy Spirit, and with every other true believer and fellow-worker with the great Master Workman. Using this key, we understand, too, His final charge to His dedicated students, "Do not leave Jerusalem until you are endued with power from on High."

His patient three-year instruction had given them an intelligent understanding of His purpose and methods, and had imparted to them a natural, human, whole-hearted enthusiasm.

Now He will take the "water" with which they had filled the vessels of service and by the Holy Spirit will transform the natural into the divine supernatural wine of the Kingdom, enabling them to give Him a supernatural, divinely intelligent and enthusiastic obedience through which He can pour the power and illumination of His Spirit.

The Communists have taken the technique of our great Leader and have won almost half the world through a core of committed students.

We who are committed to a far greater cause—with eternal values at stake—have greater responsibilities. We must make more clear to the candidate for Christian service that the experience of salvation alone is not enough. The real question is whether he is giving Christ intelligent, whole-hearted, enthusiastic obedience or not.

The Communists begin by thoroughly indoctrinating their students in the principles of Communism. Then they bring disciples into living touch with the leaders in Moscow. Finally they require of them absolute identity with the lives and philosophies of their leaders.

I understand all too well the feeling of frustration expressed by many fine young students: "After many wonderful meetings I'm challenged to surrender. But where is the challenge in that? I surrendered before. I'm sick of being challenged to yield and consecrate."

Today in evangelical Christianity we need a vision of the Master Workman; a vision of the perfection of His workmanship; a vision of what He can do with the most hopeless raw material.

Then we must learn of Him—and follow Him—until His program, His methods, His workshop, and the pattern of the glorious finished product which He and the Father and the Spirit are making, so capture our minds and hearts that *after surrender* we are able to give Him what He so greatly desires of us: intelligent, whole-hearted, enthusiastic cooperation. Ω

Author Cummings has been uniquely prepared of the Holy Spirit to ask, "After Surrender—What?"

When serving as a missionary under the Board of Missions of the United Presbyterian Church, Cummings confined his interest in spiritual things to Sunday meetings and the midweek prayer fellowship. Life was made interesting only by tennis (at which he was an expert), teas, hikes, etc.

Then one day a Moslem asked to talk about religion. But Cummings, on his way to play tennis, refused.

"I want you to give up tennis," an inner Voice said. "For My sake."

For two days, Cummings argued—then yielded. It was like dying. But just when Cummings had given up everything—friends, his mission, the future—the Son of the Living God filled the emptiness.

by Bernice Carlson Flynn

On the Importance of Reading

It will enlarge you; give you new understanding of people; new resources for facing conflict; larger, broader interests and vision.

SEVENTEEN-YEAR-OLD Donald Grey Barnhouse had been much impressed by the visiting evangelist who knew the Bible very well. The impression was indelibly engraved upon his departure.

Young Barnhouse had accompanied him to the station. As they waited for the train, the youth picked up a newspaper and read. The evangelist reached for his Bible.

Barnhouse observed the action. "I wish I knew the Bible as well as you do."

"Well, if you read it as much as you read newspapers and other material, you might," replied the evangelist.

To test himself, Barnhouse began to keep a record of time he spent in reading material other than the Scriptures. Results amazed him. And the experiment had a lasting effect upon the reading of the man whose ministry via pulpit, radio and literature has been far-reaching.

Dr. Robert Speer, who served 46 years as secretary of the Board of Foreign Missions of the Presbyterian Church, in addition to holding other positions outside his denomination and traveling extensively, found time to author or edit 67 books.

He declared, "We ought to read a great many books—good books—and fewer newspapers. To read the newspaper too much debauches the mind and breaks its power to keep long on any one line of thought. Especially we must know the Bible and store it in our minds."

During the recent CHRISTIAN LIFE Reading Contest a friend of mine remarked, "This will be easy. I read a great deal so I will add up pages fast."

Yet weeks went by without her having read anything for the contest. Yes, she read: the newspaper, news magazines, decorating magazines, fashion magazines, one or two Christian magazines, novels and new books—but not Christian books. Discovery of this came as a revelation to her. "I was really amazed at how much I read, and yet not one page of a Christian book. I'm going to reform," she added.

Speer used to meet with other Christian leaders of his time once a year for a quiet day. They shared experiences, spent time in prayer, and at luncheon told of the books they had read during the year. Speer's own goal was to read at least two books a week. As a commuter to New York, instead of reading the newspaper and chatting he always carried books. One man tells of watching him standing, clutching a strap in a train on the Hudson tube—intent on a book.

His addresses and personal interviews revealed the wide reading he did. A clergyman observed, "He had a way of suggesting books and authors which made us want to read. I do not believe I ever heard him make a major address after which I did not immediately visit a bookstore."

J. C. Penny, founder of the famous Penny stores, in middle life started on an 18-month self-improvement regime of reading and writing. Today he keeps half a dozen books on his bedside table and always ends the day with meditation and prayer. Among the books are the Bible, devotional messages and *The Greatest Thing in the World* by Drummond—of which he says he never tires.

A pastor commented recently, "I'm thankful for the CHRISTIAN LIFE Reading Contest because it grooved me back into an old habit I had dropped—that

Children imitate their parents. Visits to a Christian bookstore help build lifetime habits.

LATENESS OF THE HOUR

WHAT SHOULD we do? It is a late hour, and the first thing to do is to repent of our blindness and selfishness and sin, and make a thorough job of it. A few whimpers of regret are not enough. We have been weighed in the balance and found wanting—our nation, our churches, you and I.

Then turn to God with all our hearts. See what more we can do to relieve suffering, to banish injustice, to give to all human beings everywhere their right to freedom and decent livelihood. Obliterate the old prejudices that have been weapons in the hands of Satan and Communism.

And pray. Pray that the evil cloud of Communism be rolled back, and the light of Christian faith and its consequent freedom be the gift and blessing of all men everywhere. Make our households places of prayer and cooperation and love. Make our businesses reflect our Christian faith and conviction. Rebuild in America the foundations on which she was built—God, law, sacrifice, faith and liberty.

The tide can yet turn. God always has another play. We cannot expect Him to do much because we deserve it, for we don't. But give Him enough dedicated and praying people, and the tide may turn. But it must turn first in us. And soon. The hour in the world is 11:59.

SAMUEL M. SHOEMAKER

of making sure that I read two books a week."

This man reads heavier books in the morning, saves lighter reading for evening hours. In order to meet his quota he takes a book wherever he anticipates having to wait—at the dentist's office, the doctor's, or the barber shop. When he drove his 14-year-old daughter to the supermarket to shop during his wife's illness he read 50 pages with the book propped on a pile of potato bags.

The wife of one minister says, "I keep a list of every book I read so I check myself to see that I am balancing my reading life."

Some people find it helpful to have a definite time to read. One man takes the hour before supper to read Christian literature.

A suburban mother who spent a lot of time chauffering her several children to and from music lessons, choirs, Pioneer girls, youth groups and dentists decided to utilize the spare moments otherwise wasted. "I keep a little library of Christian books in the car. This includes some that interest the children, as well as myself. When I have a few minutes to wait I buy up the time in reading. The children were especially thankful when we had tire trouble to have something to read."

One avid reader carried a book to a school concert to read before it began. As he reached for his book he noted his daughter sitting next to him draw out her own.

If parents enjoy reading Christian books and have them in the house, children will follow suit. One teacher declared, "My dad had very little formal education, but he was a great reader. He used to buy every book an evangelist or Bible teacher had for sale when they spoke at our church. He left the books around the house. Months later I would pick them up and profit much from truths I learned from them."

Anyone who does not wish to keep all the Christian books he buys will have no trouble finding missionaries who welcome them. Mrs. Donald Hoke, wife of the president of Japan Christian College sent out a plea for children's books. Response was small, she indicated, but the books were deeply appreciated.

A missionary in Africa reports use for all types of Christian books. Another exclaims, "You don't know what it means to get an up-to-date Christian book."

It is good to visit the public library or the church or Sunday school library to borrow books, but it is more important to own Christian books. Place Christian books in every room of the house.

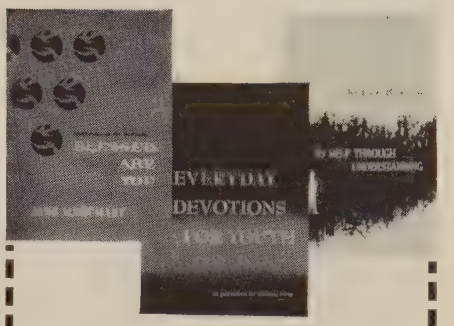
Children imitate their parents. If parents read, the children will often read the same type of book.

Introduce your children to good books by taking them to Christian bookstores. When they are small, read the Bible and children's devotional books to them. Rachel Saint, nine years older than her brother Nate (martyred five years ago taking the Gospel to the Auca Indians), used to read to him from his favorite book, *Fifty Missionary Stories Every Child Should Know*—filling his impressionable mind with missionary interest.

The teacher of a class of reluctant readers explains, "Motivation is the problem with most readers. They need a purpose to make them want to read. We suggest biographies for reluctant readers. And if they find an author they like, we encourage them to read as many of his books as possible."

Christianity is, in itself, a strong motivation to read. Christians want to grow in grace, to know more about their Lord and to be like Him.

Why not take inventory of your reading habits? Begin, or renew, the habit of reading Christian literature regularly. Keep a record of your reading. Ω



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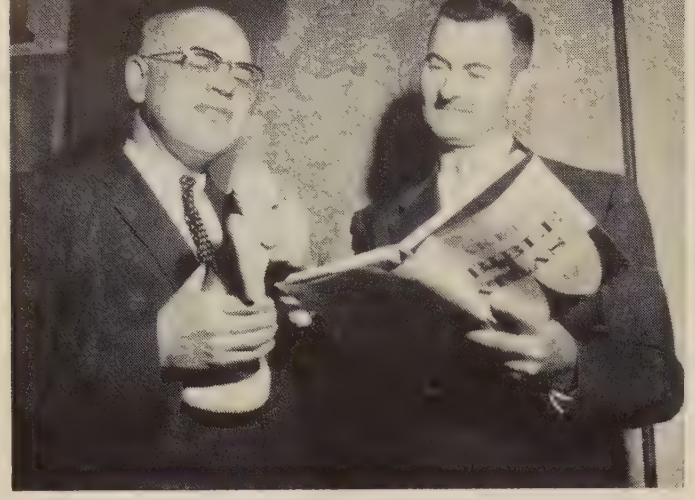

Kalland quizzes Pfeiffer (l) on subjects covered in his new atlas.

Maps were chosen, in general, to help readers visualize the text.

The Making of a Bible Atlas

The lands of Bible history may well be earth's most critical area today. This volume brings research up to date.

by Lloyd Kalland
Christian Life Book Editor

ONE OF THE MOST significant spots on earth today is a tiny nation relatively equal in size to the state of New Jersey: the 13-year-old nation of Israel. Its past, present and future are woven into an amazing panorama of God's plan for mankind.

Shedding new light on all three is a new volume prepared by Dr. Charles F. Pfeiffer, professor of Old Testament at Gordon Divinity School (Beverly Farms, Mass.) where CHRISTIAN LIFE's book reviewer, Dr. Lloyd A. Kalland also presides in the classrooms.

For the benefit of CHRISTIAN LIFE readers, Kalland interviewed colleague Pfeiffer one summer day regarding the features and development of *Baker's Bible Atlas,* which brings biblical archaeological research up to date and projects a reliable interpretation of their relevance for the alert Christian today.

Dr. Pfeiffer, you are the editor, or perhaps I should say the author, of the much publicized volume, Baker's Bible Atlas. *Tell me, what is a Bible atlas?*

Pfeiffer: An atlas is a collection of maps. In a Bible atlas these maps show the location of places, peoples, and natural phenomena such as mountains and rivers which are mentioned in Scripture. However, a Bible atlas usually contains a great deal more than a collection of maps. Photographs which illustrate the terrain of the Bible lands, and also text material which relates the maps to the Bible itself, form a part of a good Bible atlas.

Of course there are other Bible atlases available. What suggested to you the need for a new Bible atlas?

Pfeiffer: I taught historical geography at Moody Bible Institute for a period of four years. During that time I used a good many Bible atlases, most of which I found highly useful. No one Bible atlas was completely satisfactory for our classroom work, however. I also learned, in consultation with the editors of Baker Book House, that Christian book dealers were looking for an atlas which could be used by Sunday school teachers and other Christian workers as a tool in Bible study. All of this led me to begin the work.

What are some of the distinctive features of Baker's Bible Atlas?

Pfeiffer: Our Atlas begins with several chapters describing the Bible world. The major part of the Atlas adheres rather closely to the biblical text, following the events of Scripture from the period of the Patriarchs to the close of the New Testament.

Many Bible atlases conclude with a chapter on Bible lands today. It was my feeling that it would be of value to give some space to a description of the Near East during the years following the fall of Jerusalem (A.D. 70). I believe our chapter 25 entitled "The Centuries Between" is unusual in this respect because it describes the history of the Bible lands in the post-biblical period.

How did you choose the illustrative materials?

Pfeiffer: There are two kinds of maps in the Atlas. The group of colored maps bound together toward the center of the volume were included to help the Bible student visualize the complete range of biblical history. A gazetteer at the back of the Atlas provides an index to these maps and also gives a brief description of each of the places identified on them.

In addition to the colored maps, there are a number of black and white maps specifically related to the chapters which they accompany. In chapter four, entitled "The Empires of the

Fertile Crescent," a black and white map shows the extent of the Fertile Crescent and justifies the term itself.

In authoring an atlas I am sure you must have faced some peculiar publication problems.

Pfeiffer: You are right. A map of Palestine is not like a road map of today. There are problematical locations where different authorities suggest different interpretations of the data at hand. Maps that were produced back in 1890 or 1900 don't include a few significant places that have been relocated as a result of more recent research.

Another problem is of a more technical nature. Most of the place names are based upon Hebrew or Arabic originals. Unfortunately there is no universally agreed upon method of transliteration from these languages. The result is that different books spell words in different ways. The city of Karkar on the Orontes River may be spelled Karkar or Qarqar. We cannot say that one is right and the other is wrong. They represent different methods of transliteration. It was necessary for us here to strive not only for accuracy but also for consistency. In making the index I found it necessary to work over the whole text in order to try to avoid inconsistencies.

In your travels to the Holy Land and also in the writings of the various chapters which make up this book you undoubtedly ran into some current political problems involving the Holy Land. What about this?

Pfeiffer: Old maps and atlases use the term Palestine. Today there is no Palestine as a political unit. Former Palestine is now divided into two states: an Arab state known as Jordan or the Hashemite Kingdom of Jordan, and the Jewish state known as Israel.

The tragedy of the situation is the present status of Jerusalem. The old walled city, biblical Jerusalem, is part of Jordan. However, the western suburbs, also known as Jerusalem, are part of the territory of modern Israel. This so-called "new Jerusalem" has become the capital of Israel. The Knesset or Parliament meets there. Since Jordan and Israel are still technically at war (with an uneasy truce preventing active hostility) there is no possibility of normal communication between these two cities of Jerusalem. Jerusalem has been a divided city since 1948; concrete and barbed wire mark the border. You cannot telephone or even write a letter from Arab Jerusalem to Israeli Jerusalem or vice versa. The division between Arab and Israeli in Jerusalem is actually greater than that between the East and West in Berlin.

I have noticed considerable publicity on the Bible atlas which states this book to be up-to-date. In view of what you have said pertaining to the questionable locations of some of the old cities, and in view of present-day political situations, how long do you expect this Bible Atlas to be up-to-date?

Pfeiffer: The term "up-to-date" of course is relative. Biblical studies are dynamic and it is necessary for us regularly to read the reports of archaeologists and to keep up with serious biblical scholarship. However, it may be many years before even one dot needs to be removed from one of our maps and changed to a different location. In most cases we are absolutely certain concerning biblical sites.

Sometimes new places become significant to the student of the Bible. An old atlas, for example, would not mention the site of Qumran, the place where the Dead Sea Scrolls were discovered.

As new discoveries are made there certainly will be new places which will be of significance to biblical study. When this takes place new editions or new printings of an atlas can incorporate these changes. Although no reference tool is "final," a good modern atlas should be a useful tool in Bible study for many years.

Within recent years there has been a re-emphasis of the doctrine of the Holy Spirit. In light of this, of what value is the use of your Bible Atlas in aiding readers to be encouraged in their spiritual walk?

Pfeiffer: The Christian life has both a subjective and an objective element. An extreme subjectivity may result in a mysticism which has little concern with God's historical revelation in Christ. Objectivity, however, may also lead to an unwholesome extreme—a barren intellectualism. My concept of a Spirit-filled life is one in which the believer seeks an understanding of the ways in which God has directed His people in the past (as recorded in Scripture) and then applies those principles of divine guidance to his own contemporary situation.

An atlas is not a book of devotion. If, however, it helps in the understanding of the Bible itself, it will lead to a clearer understanding of the Person of Christ and to a life of greater usefulness on the part of the student of God's Word. Ω

Chicago Tribune Hits Low-Level Literature

The *Chicago Tribune* announced the other day that it is changing its long-standing policy of publishing a weekly list of "best selling books in the Midwest" in its Sunday "Magazine of Books" supplement. The list "will appear under the caption 'Among the best Sellers' and we *will not knowingly include in it any book that is intended to make money for its author and publisher by being nastier than the next.*"

The Tribune's new policy was announced in an editorial entitled "Sent to the Cleaner." The text in part of this editorial, which outlined reasons for the Tribune's new policy, follows:

"For a good many years, now, we have published each Sunday in our Magazine of Books a list of the best sellers in the middle west. The list was complied each week from reports made to us by leading wholesalers and retailers.

"We have come to the conclusion that we can no longer publish this list raw. We have become aware that some of the best sellers that have appeared on our lists were sewer-written by dirty-fingered authors for dirty-minded readers. We aren't going to further this game by giving publicity to such authors and their titles.

"The new policy doesn't mean that we are going to join the book-burners or are about to advocate censorship, or have become more easily scandalized by printed references to sex than we were last week or last year. Our position is simply that we aren't any longer going to draw attention to gutter literature. Those who care to publish it and exploit it can still do so, subject to the laws against obscenity, but we aren't going to assist them.

"We assume that you don't want filthy books on your shelves any more than you want to bed down a herd of hogs in your living room. We assume that you would not welcome a visit from a farmhand who hadn't bothered to the clean the barnyard off his shoes before entering the house.

"We should have instituted the new policy long ago, and apologize to our readers for not having done so."

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FAMILY READING

Reading together is a source of fun and information—and a way of growing in Christian life and witness.

by Jane Sorenson

IN OUR home we are firm believers that members of a Christian family *should* enjoy doing things together. It's up to the parents to provide activities that are stimulating, educational and just plain fun. We have the same difficulties of other parents—lack of time, lack of money, diversity of interests, bad tempers, and just plain laziness. Sometimes our best-laid plans go over like the proverbial "lead balloon." (Don't even mention camping to my husband.) But we still believe it's up to us to try.

We have tried deliberately to expose ourselves to new avenues of pleasure. We enjoy day trips to museums, the zoo, art shows, forest preserves or kiddieland. Although we aren't especially athletic, we try swimming, sledding, badminton, shuffleboard and bicycle riding. Daddy wants no part of it, but the children and I hope to learn to ice skate this winter.

Indoors we play games—Old Maid, Uncle Wiggily, Carroms, Scrabble, etc. Steve, Mel and Grandpa Sorenson all collect coins, and it's a real thrill to watch the three generations sharing a common interest. We are learning to appreciate good music. But one of our favorite activities is reading.

In fact, I guess you might say we've got the reading habit. Steve (fourth grader) goes to books for answers to many questions on his own initiative.

For our "family reading" we've had best response from long, well-written animal or adventure stories which we read aloud, a chapter at a time. We try to have one "family" book going all the time, although we don't always have a daily reading time.

Some of the books we've read together in this way are *Ben Hur, Old Yeller and Brighty of the Grand Canyon.* Right now we're having a hilarious time with *Winnie the Pooh.*

This "family" reading is something extra—done just for fun.

In addition, during family devotions we have read together such books as *Little Visits with God* by Jahsmann and Simon, *Bible Readings for the Family Hour* by Simon and *Egermeier's Bible Story Book.*

We're still waiting for a piece of fiction to have a lasting impact on Steve. But he soaks up non-fiction like a blotter—history, travel, nature, science.

We make good use of the public library, but I think it's important that every child should have some books of his own. Ours each have a bookcase liberally stocked

Perhaps it would have happened anyway, without the family encouragement, but Steve has become an avid individual reader. At nine, he reads more than 100 books a year, both for information and entertainment. When he becomes interested in a particular subject he spends several weeks reading everything he can find (encyclopedia and public library) about it. He often transfers information to file cards for future reference.

As a family we have discovered that reading is one of the most adaptable means of family pleasure. It requires no special equipment, it is ready to provide enjoyment during any season, indoors or outside. It matures as our family matures, ever changing to accomodate differences of age and interests.

Reading fills the vacuum when we

Sorenson family enjoys a Bible story book.

must forbid movies, over-stimulating television and fantastic spaceman comic books.

"No," I said tonight, "you can't watch that program, but if you'll get a library book, I'd be glad to read a story before bedtime."

There were no complaints.

I honestly think just plain discipline is easier when we have taken the time to share moments of leisure.

No one will argue with me when I say that Christians should read Scripture and religious books. Some may disagree, but I believe that Christians should not stop by reading religious books. I'll pass over lightly such important reason for reading as enjoyment, enlightenment and information, to one that is not so often considered.

Reading also can aid in our contacts with non-believers. The non-Christian neighbor is never going to be attracted to us by the things we *don't* do. He probably will just think us odd. But the Christian neighbor who is interested in a variety of subjects *besides* religion is welcome and attractive to those around him.

A Christian friend remarked once, "I really should have them over, but frankly I'm scared to death that we wouldn't have enough to talk about for a whole evening."

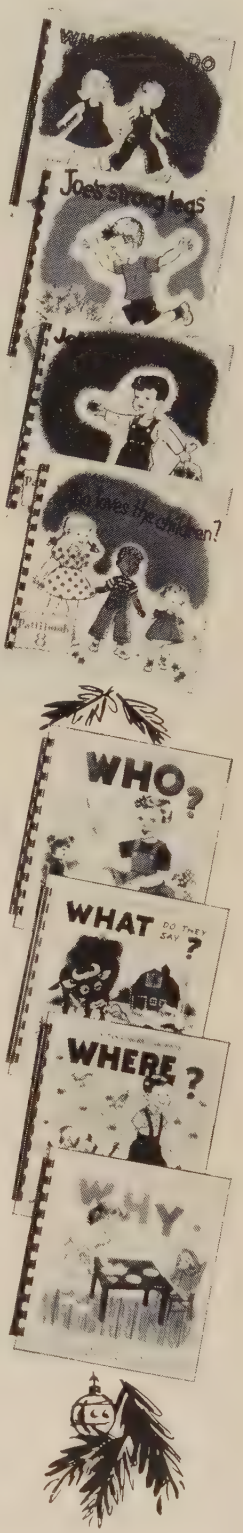
Too bad—and yet I wonder how many times, consciously or unconsciously we as Christians are afraid of the people to whom we would like to witness because of inability to talk at any length on any subject other than religion.

Good reading need not make us worldly—just aware of our world and better able to make contact with it. Ω

AT YOUR CHRISTIAN BOOKSTORE

For Your Favorite Little Tot

at Christmas Time



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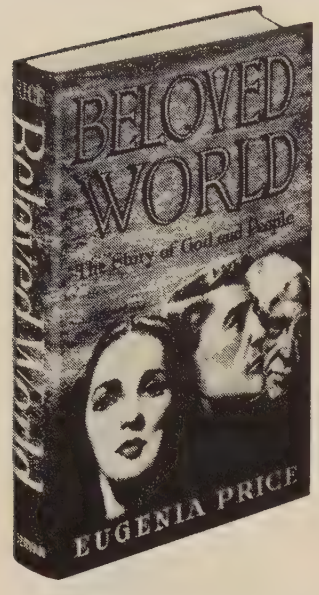

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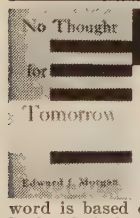

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b. William Orr
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a. Richard E. Day
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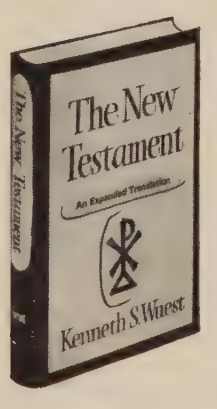

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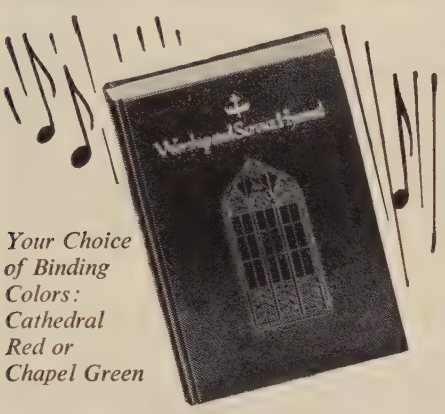

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A DENTIST TALKS ABOUT BOOKS

An appropriate volume has been used by the Holy Spirit to bring my patients to Christ.

by Harold A. Drummond, D.D.S.

Associate Professor, University of Illinois College of Dentistry

I LOVE TO READ . . . and to share what I read—so much so, in fact, that it sometimes gets in the way of my making a living as a dentist. But who cares about driving a Cadillac when giving a book can change a life!

In the course of a busy professional life and in the interests of supplementing verbal Christian testimony, it has been my privilege to place in the hands of many earnest inquirers a helpful book, or recommendation of a book, that has guided their thinking toward Christ. I feel that believers too frequently are found wanting in a knowledge of Christian bibliography. A Christian is admonished *To study to show himself approved.* I believe an intelligent Christian should be thoroughly acquainted with apologetic, expository and devotional books. He should also freely recommend and use them in his ministry of witnessing.

A dental patient of mine, a practicing psychiatrist, a rationalist to the core and utterly Freudian, sometime ago told me that while he recognized the value of "religion" as a therapeutic agent he could not identify the Christian faith as positive truth. He admitted that Christians appeared happier than athiests, and envied those whose "illusions" enabled them to believe in Christ.

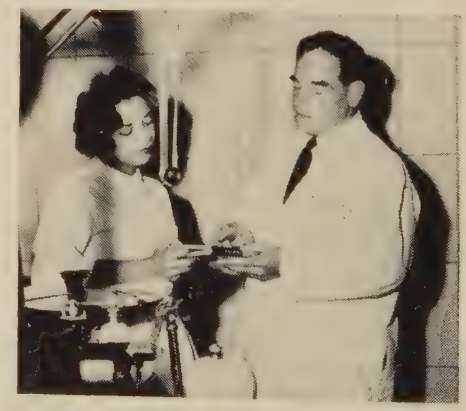
I gave him a copy of A. Cressy Morrison's book *Man Does Not Stand Alone* (Revell). I also loaned him my copy of *The Riddle Of The World* by Dr. D. S. Cairns of Christ's College, Aberdeen.

These publications I knew would appeal to his scientific training and his scholarship. He read them faithfully. He has not yet experienced salvation but he is much more amenable to it.

A tired and discouraged business woman sat in my chair about six months ago. As I began to examine her mouth, she said, "Doctor, please let's not do any work today. I've really had it. I'm exhausted, discouraged, and the meaning seems to have gone out of life for me. What is this life all about anyway?"

I witnessed to her as best I could and gave her a paperback copy of Billy Graham's *Peace with God.* She has read it, talked to me about it, and expressed a desire to believe. Just recently I received the news that this woman has had major surgery for cancer, and I cannot help but believe that God has spoken to her through Billy Graham's splendid book.

Two remarkably fine publications have come to my attention which are soul-winning classics. They are *What Jesus Means to Me* and *This Is the Life,* both by Herman Gockel (Concordia). These are widely used in community witnessing by other members of my church as well as by myself in my profession.



Dr. Drummond discusses with Dental Assistant Anita Johnson the witnessing value of a new Christian book before giving it to a patient.

Start A Church Bookstore

I believe that wherever possible every evangelical church should maintain a book store, or counter, or circulating library, containing the best Christian books on apologetics, church history, devotional material and missionary activities. We of the Winnetka (Ill.) Bible Church have an excellent book store operated by a retired missionary who is a fine librarian. This promotes the sale and use of good Christian literature by both adults and children and is patronized by members of the community. I frequent it often.

—Harold Drummond

The use of books as a means of Christian witness can lead to many interesting experiences. It was my privilege in conversation with one of the principal leaders in the Jewish Zionist Movement to acquaint him with two fine Christian books dealing with the state of Israel. They were *The Fall and Rise of Israel* by William L. Hull (Zondervan) and *Abraham to the Middle East Crisis* by G. Frederick Owen (Eerdmans).

These books, written by evangelical scholars, thrilled this Jewish leader to a point of great interest and enthusiasm as he gained insight into the concern and hope that fundamental Christians have for the rehabilitation of Israel.

We live in a world of religious confusion and apostasy. Many are led away as captives into man-made cults. Patients have often asked my opinion concerning some of them as members of their families are beguiled into them.

Many times I have recommended *The Chaos of Cults* by J. K. Van Baalen (Eerdmans) or *The Rise of Cults* and *The Christian and the Cults*, both by Walter R. Martin (Zondervan). These are most helpful and Christians can use them to excellent advantage without being accused of prejudice or bigotry.

Another question I often discuss with my patients is that of mixed marriages. This, of course, brings up questions regarding the Roman Catholic Church. I recommend such books as *Romanism and the Gospel* by C. Anderson Scott (Westminster) or *A Primer on Roman Catholicism for Protestants* by Stanley I. Stuber (Association Press).

For Christians entering matrimony, I suggest *For Better, Not For Worse* by Dr. Walter A. Maier (Concordia). It is both evangelical and scientifically sound.

From these and many other experiences, I have discovered that the proper use of books is a tremendous adjunct to Christian witnessing. And witnessing with the aid of books can be developed by anyone who is really interested. They will find that it is edifying. Its rewards are great. There is no time for boredom. And it can relieve tension and nurture the soul. Ω

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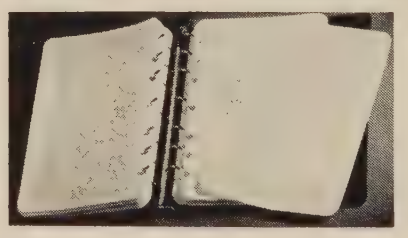

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Share Your Bible with Others

A gift of the Bible can be a delightful adventure.

by Robert Walker
Editor, CHRISTIAN LIFE Magazine

YOU BELIEVE the Bible. You read it, mark it up, pray over it. But how much do you care whether or not those in your city or neighborhood also discover its wealth?

The other day a friend of mine told me about his daughter. During her last two years of high school, she had been working to save money for college—or so he thought. When he discovered, however, that her savings amounted to less than he thought they ought to, his first reaction was to reproach her.

Discussing the matter with his daughter he discovered the reason. With tears in his eyes he told me, "I discovered that she had been using her money to buy Bibles—not for herself but for her high school friends whom she was inviting to the youth group."

This reminded me of the incident which Jimmy Stroud, superintendent of the Memphis Rescue Mission, related to me several years ago.

The newspapers had been filled with scandles revolving around the administration of Memphis' mayor, the late "Boss" Crum. Like many other righteous indignant citizens, Stroud admitted that his first reaction was, "It's time to oust the rascals."

One day, however, at the height of the newspaper crusade against Boss Crum, Stroud was arrested by a brief item to the effect that the next day was Crum's birthday.

"It seemed to me that God spoke to

me right at that time," he said. "Somehow it seemed that God wanted me to tell Crum about God's love for him."

As he prayed about it, Stroud received his guidance from the Lord. He went to the nearest Christian bookstore and bought a Bible. This was not an ordinary Bible but the best one he could buy—even a better one than he would have purchased for himself. On the cover he had Crum's name embossed.

Down at the City Hall the next day, Stroud found the mayor's office strangely quiet. Sensing that their former leader was about to be exposed, his former cronies were nowhere in sight. Stroud had little difficulty in getting by the receptionist.

Inside the office, the mission superintendent found Mayor Crum a dejected, discouraged old man.

"I guess most of your friends have left you," he said, "but I wanted to remind you that there is one friend who will never leave you. He is Jesus Christ. I have brought you a book about Him for your birthday."

Crum's fingers trembled as he untied the wrapping. His voice was so choked he couldn't reply.

"I would like to pray for you if you don't mind," Stroud said—and did.

Stroud left with the Mayor's grateful words ringing in his ears, "This is the best gift I have ever received."

I received my own lesson several years ago.

For some months I had been looking for a handy, pocket-sized New Testament. At last, in a bookstore in New York City I found my prize—just the right size with readable type.

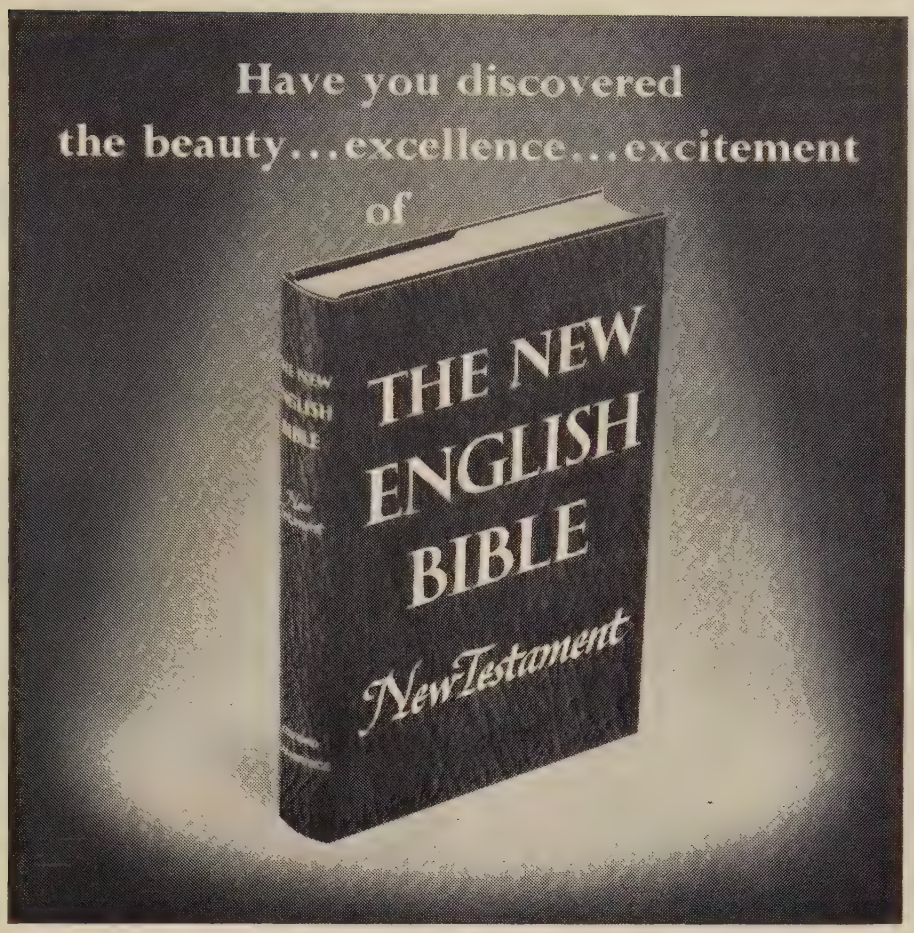
That night at dinner we were talking about the word of God. My dinner companion was a young Christian business man. Yet as we talked, I suddenly realized that my friend had not discovered the riches of the Bible. He had no daily plan of reading and, as a result, read little.

Before I had realized it, I found myself with only one clear responsibility. *I must give him my lately acquired New Testament.*

To my shame I acknowledge that I rationalized. *I have been looking for this volume a long time. I'll get another and send it to him later. He won't need it for a couple of days anyway.*

With gratitude to God, however, I can report that the Holy Spirit overruled. As I passed the newly acquired treasure to my friend, my joy at giving, I am confident, far exceeded his at receiving.

Thus at this Christmas time there comes to all of us the challenge to share with others—not simply in reading or quoting, *but in giving*—the word of God, the Bible itself, with those in our community who have not yet discovered its riches. Ω



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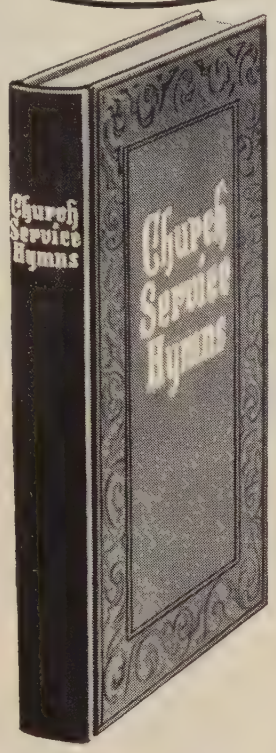

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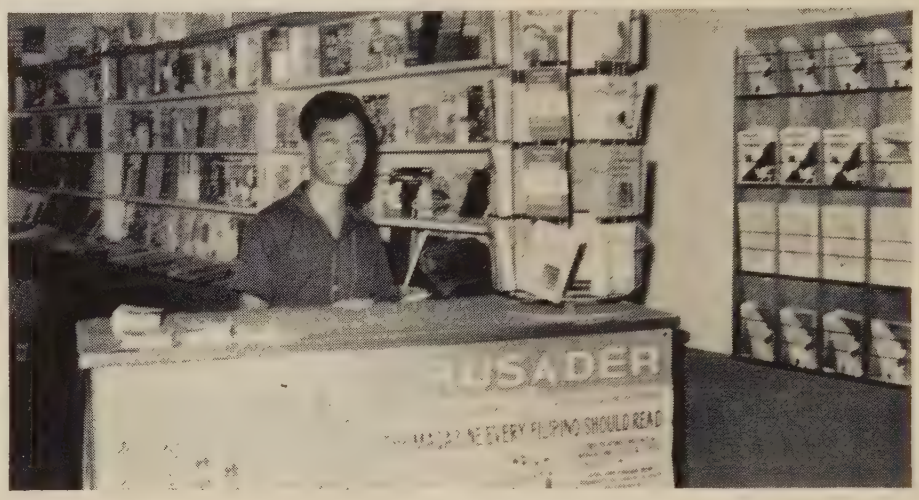
by Carl J. Tanis
Director, Christian Life Missions



Today bookstores like this one in Manila, Philippines are needed in every city of the world.

Do Young People Read

If they do not, the missing ingredient in motivation

by Robert Walker
Editor, CHRISTIAN LIFE *Magazine*

ALARMING STATISTICS revealing the total number of hours which young people watch television raise the natural question, "How much do young people read today?"

Based on my own experience, the answer to this question may involve an approach which unfortunately as Christians we have too long ignored. Television is the most dramatic means of mass communication. It merchandises itself continually.

The written word, on the other hand, is one of the least dramatic means of mass communication. Therefore, as a self-merchandising technique it cannot possibly compete with TV. Yet basically and inherently it provides a means of communication which for lasting impression, ease of review, and over-all economy far outstrips, all other means of mass communication. Not long ago we moved from a large home which we had occupied for 20 years to a much smaller one. A large accumulation of books proved to be one of the many items which we found necessary to dispose of before moving.

Two cartons were stacked in a corner of the kitchen. Several college students spotted them one evening when they stopped in for a visit. When we explained that the books were to be discarded, they asked if they could go through them. It was early morning before they left with their arms full.

Several weeks later, friends visited us from a small town in Michigan. When they learned of the intended fate of the cartons of books, they asked if they could take them along for their church library. We were glad to encourage them to do so—not only to contribute to the church library but also

Christian Life Missions photos

Jamaican bookmobile takes books to hundreds.

TODAY IN JAPAN missionaries are pleading for funds to open up bookstores, bookstalls and bookmobiles. The same is true in India, South America, Africa and the islands of the sea. While the communists and various cults are making literature available everywhere, in some areas one must walk 300 miles or more in order to purchase Christian literature. Bookmobiles are a great means of reaching tens of thousands of small villages where the masses can read, but this is not enough. Today every city throughout the mission fields of the world should have bookstores where Christian literature is available. Ω

Today?

may be lack of books!

to get the cartons out of the house.

Weeks later we received a letter from our grateful friends.

"You will be glad for the warm response accorded your books. We had brought our children a number of trinkets, but we were surprised and gratified to see them turn quickly from them to spend hours browsing through the books which are slated for our church library."

Reading is the basis of our culture—past as well as present. This is particularly true of our Christian culture in which the Bible, the word of God, is the center. One of our responsibilities as Christians, therefore, is to encourage this culture both in our homes and in our churches—and especially with our young people. Given the opportunity and encouragement they will read. Ω

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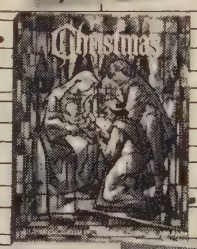

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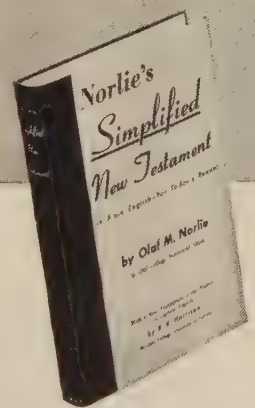

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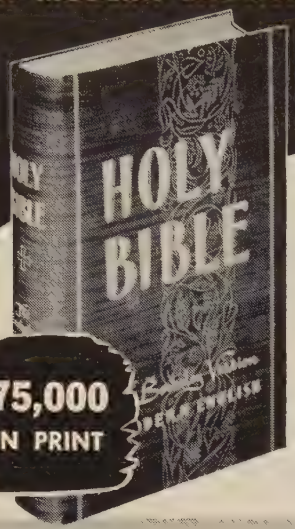

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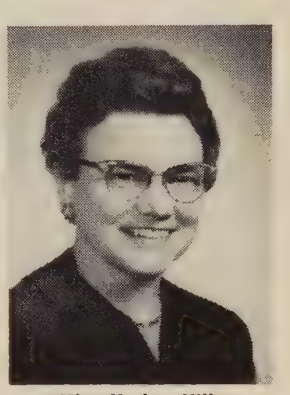
Why Busy Women Read

An alert reading chairman of a women's missionary group asked several questions; got these replies.



Miss Madge Hill
Executive Secretary, Board of Women's Work, Baptist General Conference
Chicago

Miss Edna Nelson
Public school teacher
Chicago

Mrs. Maurice Lawson
Pastor's wife
Whittier, Calif.

Why do you read Christian books?

Miss Madge Hill

It gives me something to share with others.

Mrs. Maurice Lawson

Reading anything is food for the mind, but reading Christian literature is food for the spirit, too.

Miss Edna Nelson

I read and enjoy Christian books which offer deeper meaning to my study of the Bible.

Explain the reading plan you follow.

Miss Madge Hill

I read about 30 minutes a day, usually after retiring at night, and extra time on Sunday afternoons. Besides my Bible I try to have at least one other book in the process of being read. I vary the books—missionary, devotional, biography and occasionally Christian fiction.

Mrs. Maurice Lawson

I hurry through my housework so that at 10:30 I can sit down in the living room with a cup of coffee and a cookie and read for 20 minutes. I read for a while before I go to bed. I never just sit down to rest for a minute or two; I read a book or magazine while resting.

Miss Edna Nelson

With my daily Bible reading, I also read some Christian literature for about a half hour.

Why isn't Bible reading enough?

Miss Madge Hill

In the strictest sense it is enough. But there is also a place for other Christian literature, providing it does not replace the Word of God. My faith has been challenged. I have learned to pray more effectively. My entire life has been enriched with the inspiration and knowledge gained through reading Christian books.

Mrs. Maurice Lawson

We live in a complex world. The more we can know about the world, its affairs, and its people, the better equipped we are to help others.

Miss Edna Nelson

Many Bible scholars have given their lives to research in Bible antiquities, and the products of their studies give deeper meaning and understanding to the Word of God.

Books

● DR. LLOYD KALLAND (r), book reviewer, compares notes with colleague (and author) Dr. Charles Pfeiffer. (See review below; article on page 52.)

Bible Lands Today

AS LIFE continues to increase in tempo, I personally, feel a deep sense of gratitude to anyone who produces a research project which enables me to keep abreast of developments, especially in the area of biblical scholarship.

This is precisely what has happened with the publishing of **Baker's Bible Atlas,** by Charles F. Pfeiffer, Professor of Old Testament at Gordon Divinity School, (333 pages; $6.95 until December 31, 1961, $7.95 thereafter).

Here is a systematically organized record of the Hebrew-Christian revelation in its geographical setting. The history of Israel, as it is dramatically unfolded in Scripture, is more clearly understood through these factual comments on Israel's neighbors (friends and enemies), rivers they forded and from which they drew waters, the lands from which they gathered their grain and the mountains which sometimes garrisoned their safety and on other occasions impeded progress.

Seventy-six pictorial illustrations and 44 maps, 26 of which are highly readable beautifully colored C. S. Hammond productions, help to describe the geography and cultures. An outline on the timetable of biblical history lists early Israel and her neighbors, the divided kingdom, the exile and return, and Judaea under Persians, Greeks and Romans. Chapter 27 is a brief survey of biblical archeology in the 20th century.

Pfeiffer has given the evangelical world a real gift in his geographical gazetteer. Principal geographical features cited in the volume are described therein, and keyed to map location, as well as previous mention in the book.

This source book is characterized by its honest interpretation of archeological and geographic data in relation to the Scriptures, its fine illustrations and its organized method of communication.

The Knowledge of the Holy; *by A. W. Tozer; Harper; 126 pp; $3.*

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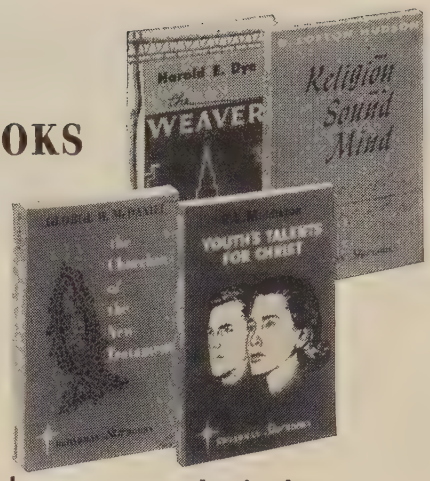

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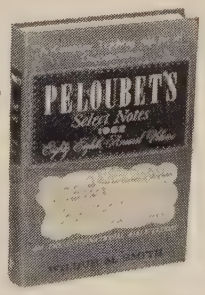

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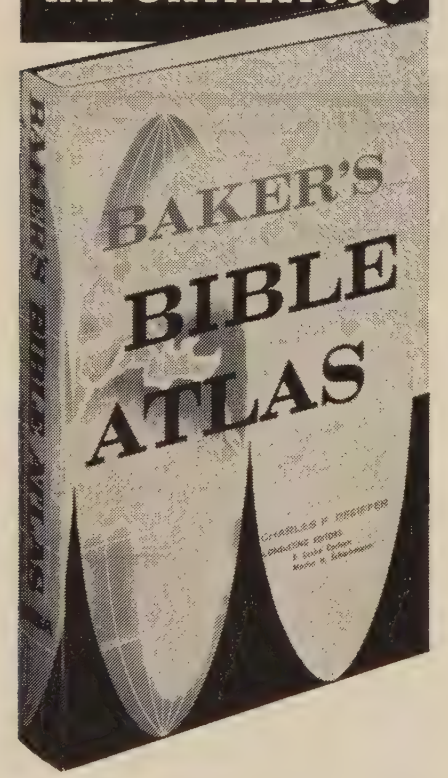

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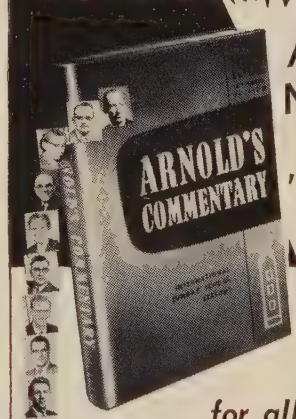

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If that is true—if we really tend by a secret law of the soul to move toward our mental image of God—then many of us need to fall upon our faces before Him until He meets us in a new way.

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Good Housekeeping's Book of Home Entertainment; *World; 320 pp; $4.95.*

"By this shall all men know that ye are my disciples, if ye have love one to another," Jesus said. Basic to loving people is knowing them, enjoying things together, sharing the fun of life as well as its seriousness.

This new fun book from Good Housekeeping (scheduled for publication the end of this month) suggests dozens of fascinating ideas that will help you do just that. Included are word puzzles, problems of observation and logic, mathematical and geometrical puzzles, pencil and paper games, checker problems, games for many people and games for two—even some games with cards that may help you get to know that "card shark" at the office whose real self you haven't been able to meet yet. (JH)

Road to Sodom; *by Jean Rees, Random House; 279 pp; $3.95.*

Moses, reputed chronicler of Old Testament patriarchs, and Mrs. Tom Rees, wife of a contemporary, evangelical British evangelist, are both responsible for this, one of the finest delights of current Christian literature.

This is a dramatic novel (one of the rare fictional presentations) portraying Abraham and the lives surrounding him (Sarah, Isaac, Eliezer, Lot, Adah, Hagar, Ishmael, Keturah, Terah, Haran, Nahor) in the journey to a promised but unknown land.

Moses, under guidance of the Holy Spirit, outlined the biography with authority; it may be sparse in parts. Mrs. Rees, surely also inspired by God, draws a more complete picture with warm-

hearted imagination and amazing research into history, social mores, religion and archeology of the times.

Together, they have furnished one of the great pictures—a very human picture—of "father Abraham," head of the household of faith.

The reading is swift, moving. The title, probably chosen by the publisher with an eye to sales promotion, suggests the baser elements. Perhaps something like "Road to Canaan" would be truer overall. (PH)

> *". . . . Most neglect the great end of reading. The thing sought is not what you will get in an author, but what the author will enable you to find in yourself. Unreflective minds possess thoughts as a jug does water, only by containing them; if pebbles be dropped in the water, if the thought of another plunges in among our own, the contents brim over and we discover in ourselves sentiments and ideas which, apart from certain external conditions of development, had never been formed, and the mind had been left in perpetual slumber. . . .*
>
> *"The great danger of reading is superficiality. Many read far too much."*
>
> George Adam Smith
> *Life of Henry Drummond*

Beloved World; *by Eugenia Price; Zondervan; 512 pp; $4.95.*

What is the Bible?

Perhaps just what this well-known and loved author has sub-titled her newest and largest book: A Story of God and People. *Beloved World* is the re-told story of the Bible, from creation through revelation. It's told simply, in words that may appear, at first glance, to skim the surface of the great Bible narrative. Yet woven into its simplicity are keen insights into human nature and an appreciation for people—as well as an understanding of God—that may become obvious only *after* reading. But the awe of God and wonder at His ways that exist in the author's heart will communicate to many personal needs. (JH)

Mission to the Head Hunters; *by Frank and Marie Drown; Harper; 252 pp; $3.95.*

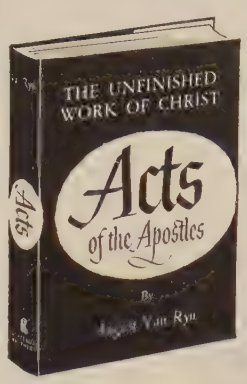
The stark realism of day-to-day hardships, personal sacrifices, sickness, loneliness, dangers—and the fact that missionaries (like you and I) sometimes become afraid—are woven together in such a way that I found this book hard to put down once I began to read it.

It is, in my opinion, a significant book because it does not try to glamorize missionary life. And secondly, because it shows what happens when Christianity is introduced to a civilization formerly untouched by Western culture. (PC)

Our Father; *by E. Margaret Clarkson; Eerdmans; 117 pp; $2.50.*

When we stop to consider how frequently the Lord's Prayer is muttered thoughtlessly by adults, it surely is no wonder that children have done little thinking about what the words actually mean. This beautifully-written book should

Important New Books



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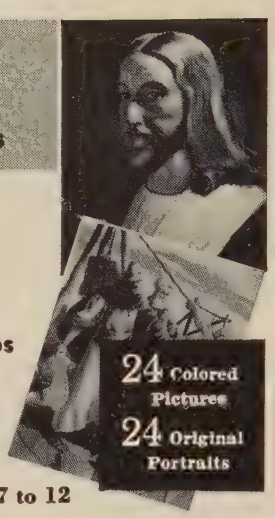

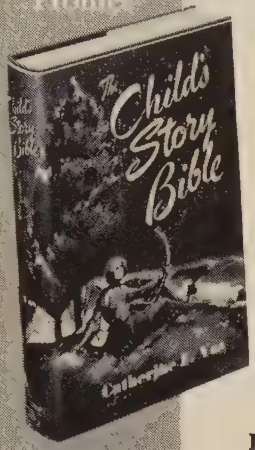

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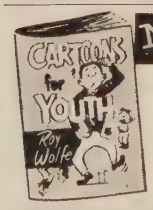

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NEW

set things straight not only for children, for whom it is intended, but, I suspect, for many parents as well.

The author is a public school teacher and, evidentally, a good one, for we are introduced to her ideas via an imaginary classroom situation. She presides with rare understanding of children, a ready wit, and yet a dignity that never lets her pupils get out of hand.

As the chapters progress, the book takes the reader not only into the meaning of this model prayer, but beyond, into the practice of praying itself. The children in the classroom complete the discussion with a chapter on "Does God Always Answer Prayer?"

This should prove to be an excellent choice for families to read aloud and discuss during family devotions. The content and approach will probably make it most useful with children in grades three to six. (J. SORENSON)

Sing for Joy, *A Songbook for Young Children; compiled and edited by Norman and Margaret Mealy; Seabury; 138 pp; $5.*

Have you noticed how easily your toddlers learn radio and TV commercials? You may have wished you were as adept at producing simple songs that would start them singing "unto the Lord."

Sing for Joy is all you could ask—and more. You don't need to be a musician to use it. But when you do, you'll be introducing children to many of the finest and most enduring melodies in church music, to a breadth and depth of Christian truth that will amaze you, to a fuller awareness of the gifts life offers. It's a real antidote for shallow, joyless living!

Take for example the timeliness, reverence and dignity of this first verse of a song about space men (set to the rich, old Wirtemberg melody):

They blaze a pathway to the moon,
The heroes of the hour.
They make the outer darkness feel
Man's growing, mighty power.
They move through God's enormous home
Of stars and worlds and space,
Away beyond this earth we know
And still within His grace.

Or keep from enjoying the fun, whimsy (and theology) of this one if you can!

When I grow up I'll carry a stick
And be very dignified;
I'll have a watch that will really tick,
My house will be tall and built of brick,
And no one will guess that it's just a trick
And I'm really myself inside.

Or, had you thought of using, as the editors suggest, the first line of *Now Thank We All Our God* as a worship song for Nursery and Kindergarten children?

Each song is keyed to age range, and several pages of suggestions for parents and teachers are included—on singing rounds, using the numerous plainsong melodies, accompaniment. Delightfully illustrated; includes a good bibliography.

It's a heritage of song that will broaden and deepen a child's concept of God and relationship to Him, and influence the experience of a lifetime. (JH)

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Then you can say like the Apostles Philip and Andrew, "We have found Him." Whatever you're looking for—life, joy, comfort, security—you'll find in Christ, Who said, "Come unto me, all ye that labor and are heavy laden" (Matt. 11:28).

We urge you in these unpredictable times to receive Jesus Christ as your personal Savior today. For further help, information or counsel, write us, Christian Life Magazine, 33 South Wacker Dr., Chicago 6, Ill.

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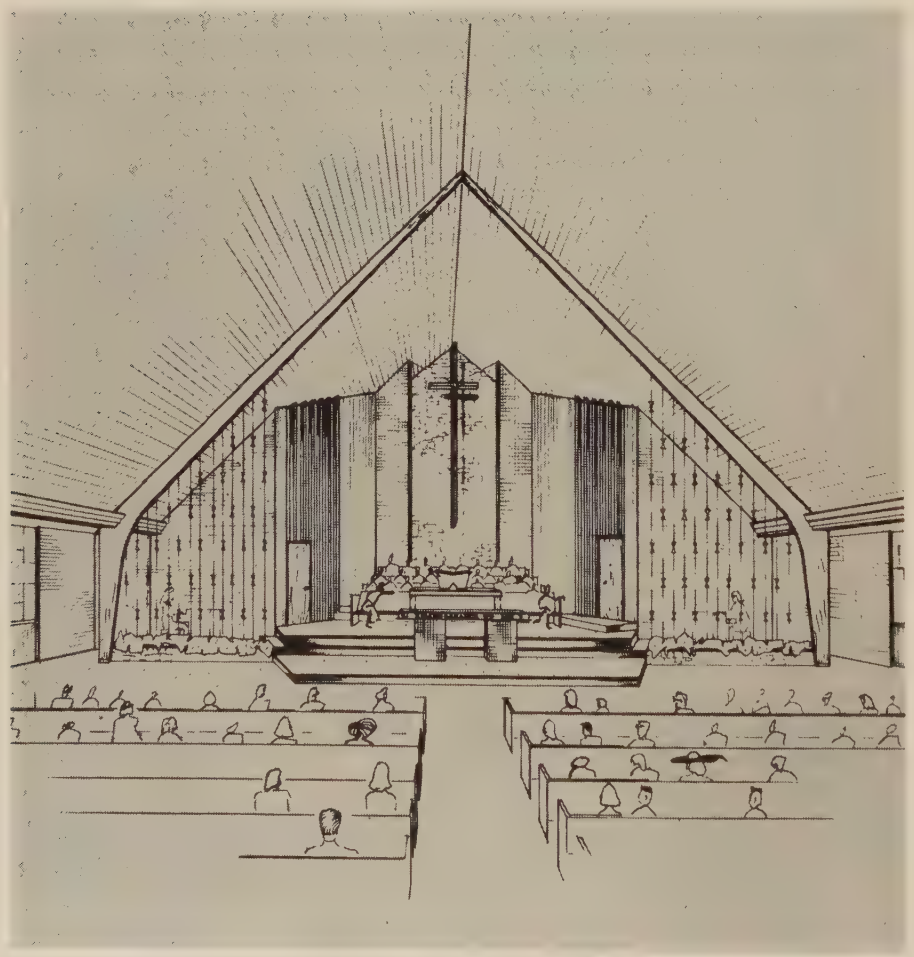
Interior Design Most Important for Church Planning

Interior design for evangelical churches focuses on pulpit placement. The entire design should result in unified, worshipful, complimentary space not calling notice to itself.

by Robert Foltz
Architect, Evangelical Associates



Artist's view of Liberty Bible Church interior shows chancel flanked by wrought iron screens.

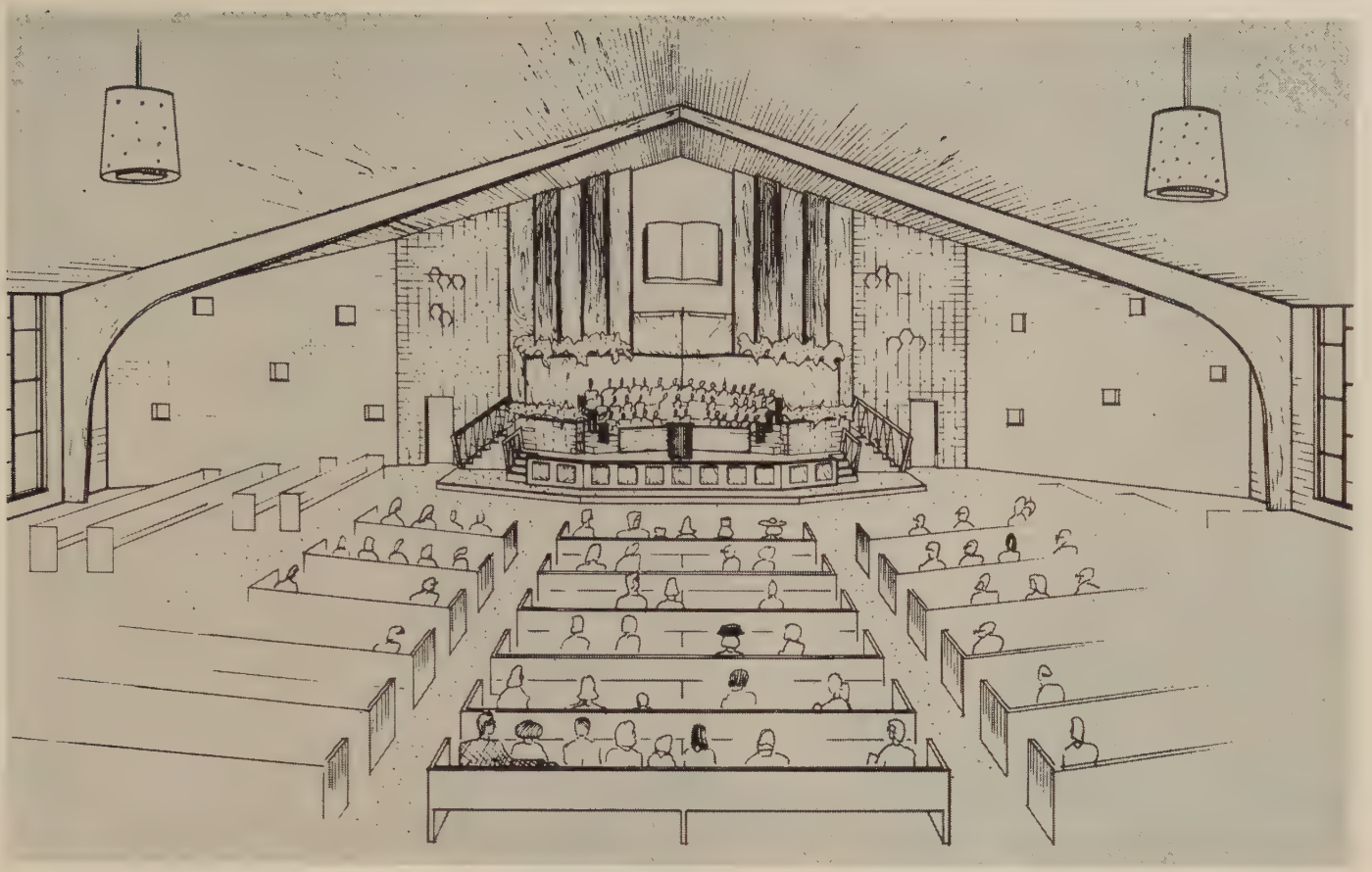
A NUMBER OF VISITORS to the dedication service of the Liberty Bible Church, Chesterton, Ind., recently exclaimed at the pleasing arrangements in the sanctuary. One item that brought special comment was the wrought iron screens on both sides of the chancel. These provided nearly 100 per cent open area between the musical instruments and congregation, yet suggested subtle space division.

The interior design of this church is symetrical coupled with generous use of native materials to give the pleasing effect. The chancel area is largely exposed brick and Stratified Rubble Indian limestone.

Greeneries add a delightful accent and contrast to the material usages. Chancel furniture, in this instance, had to be restrained—yet somewhat elegant to compliment the aesthetics of the building itself.

Interior design for evangelical churches universally emphasizes pulpit placement and the importance of ministering God's Word. A baptismal tank often must be considered in the chancel. Other factors in the total interior design consideration include church offices, choir and baptismal rooms and inquiry rooms.

The entire design, regardless of limitations, restrictions, requirements or scope of the work should result in a unified, worshipful and complimentary space not demanding attention of it-



The First Baptist Church interior of Danville developed into a diamond shaped nave in a hexagonal building. Seating near pulpit was desired.

self. It must aid in the ministry of the Word and in worshipping God.

The First Baptist Church of Danville, Ill., presented a definite challenge for interior design. Because a desire existed to seat the entire congregation as closely as possible to the pulpit, the design developed into a diamond shaped nave in a hexagonal building.

Interior design was more difficult here. Its solution lay in creating an interest point, directing attention to the chancel and specifically to the pulpit area. Material usages, especially from an economic standpoint, were simple and effective. A symetrical plan was again arrived at with the baptistry occupying an unusually prominent spot (this is a Baptist church).

Choir seating was partially accomplished under the baptismal location. Materials in this case increased in warmth and interest toward the center of the chancel area through the methods used in laying masonry units plus the introduction of wood paneling.

All of the material usages in this entire conception were on a grander scale to compliment the total space and yet provide scale. The pastor and other human figures had to retain attention in the midst of interest in building features. Once more, greeneries in planting areas compliment and add to attaining the desired result.

Interior design, as well as the entire aesthetics of the church building, cannot be established arbitrarily. It develops from the total architectural solution. The particular program requirement of the local congregation necessarily determines the total building planning. Function is always the major factor in the solution.

A congregation develops a realistic and comprehensive program, furnishes a statement of activities, functions and benefits expected from the building. The designer, then, translates this program into an effective, functional and aesthetically pleasing structure within the economic ability of the congregation.

There is always a pleasing aesthetic development for every sound, functional plan development. For example:

The operation of the building properly planned and developed into a reasonable, practical, yet visionary architectural expression, may be interpreted into a compatable and aesthetically acceptable, pleasing or even striking third dimensional design concept depending on the skill and realistic imagination of the designer. In contrast, there is not necessarily a proper plan development from every arbitrary aesthetic design.

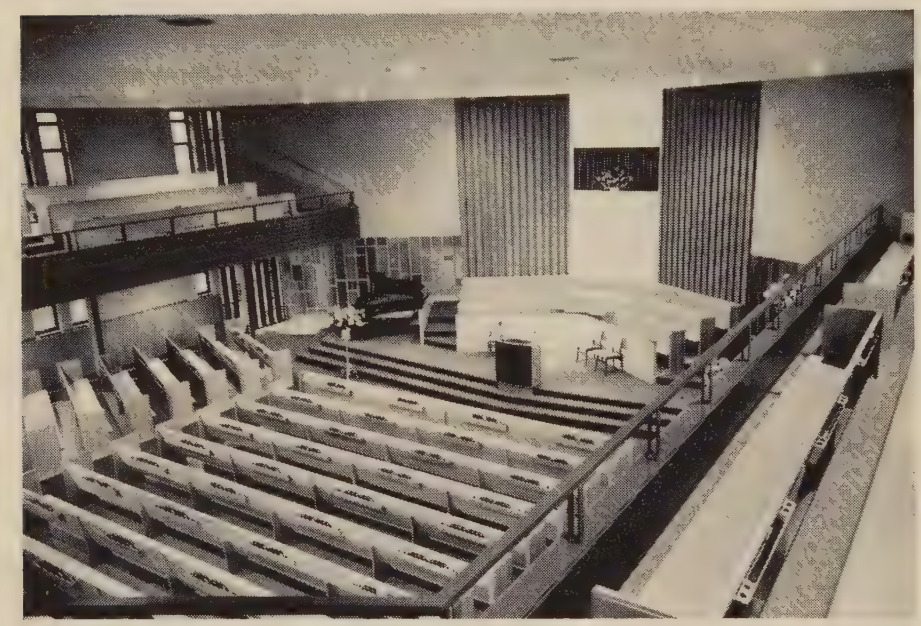
In many cases the total function of the building, its relative economy and long range utility has suffered from preoccupation with a particular design conception. This is not to say that the third dimension of the design should be disregarded in the development of a functional plan. It is necessary to develop simultaneously certain aesthetic considerations of the space design concept along with the structure's functional planning.

Sometimes it is necessary to adjust the functional plan in minor details to accomodate the total space concept. However, without question, the program and plan development remains the major determinate; this largely dictates the essentials of both interior and exterior design.

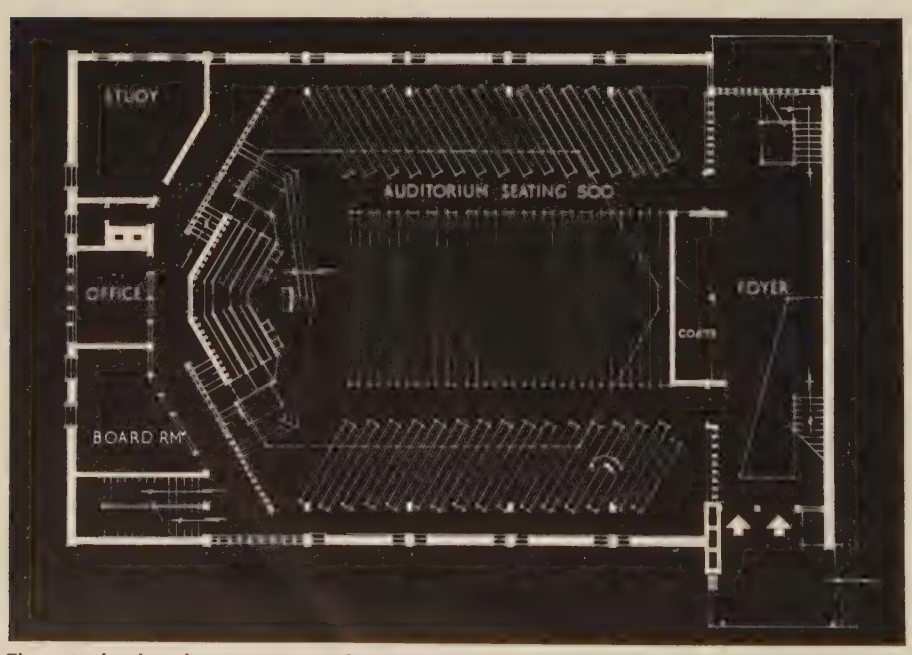
Any building program—whether addition, alteration or new structure, should be approached from a program and function standpoint. Preconceived design notions should be eliminated and an architect should be selected early in the planning. From that point, the total building development can proceed.

Any mandatory design conditions should become part of the program, if the congregation would be unhappy without a colonial building, this must be considered part of the program and also in selecting an architect. Other limitations should likewise become an item in the program. For example, perhaps the neighborhood would dictate certain expression. Or, the topography of the lot might dictate certain considerations. These must become part of the program and finally expressed in the total design concept and program interpretation. Ω

A CONTEMPORARY WARM MEETING PLACE



The auditorium is "neither highly ecclesiastical nor coldly functional." Total seating for a worship service runs about 700 including balcony, chapel and cry room sections.



The unit developed as a compact three-story rectangular building with floor area of 7,140 sq. ft. for each floor. It joins older unit, remodeled for Christian education space, at foyer.

The Alliance Tabernacle group in Vancouver added a sanctuary unit described as "a warm meeting place where believers could meet each other and their Lord."

DESIGNING the Alliance Tabernacle sanctuary unit at Tenth avenue and Ontario street in Vancouver illustrates a familiar evangelical building situation. Here architect R. William Wilding of Vancouver, who planned the building, comments on this design problem and its solution.

The unit, completed five years ago, resulted in a compact three-story rectangular building with a floor area of 68 x 105 ft. (7,140 sq. ft.) for each floor. Cost amounted to $150,000 furnished total seating of 1,000, featuring a steel structure with patterned concrete block and cathedral glass windows.

From his approach "grew a building that looked neither highly ecclesiastical nor coldly functional, but a contemporary warm meeting place where believers could meet each other and their Lord."

In the architect's words, this is what he was commissioned to do:

"To design for a growing missionary minded Alliance congregation, a church seating about 700 plus two chapels seating 150-400; a foyer with cloakroom, choir room, prayer room, Sun-

"Our fuel bills have decreased about 30%"

says Rev. Paul R. Price, Pastor, Dalton-Burton City, Ohio Methodist Church

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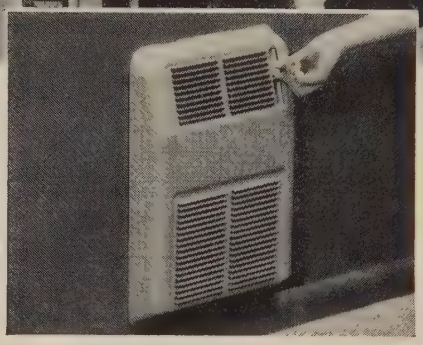

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day school rooms, pastor's study, church office and to remodel the existing building to house the major part of the Sunday school."

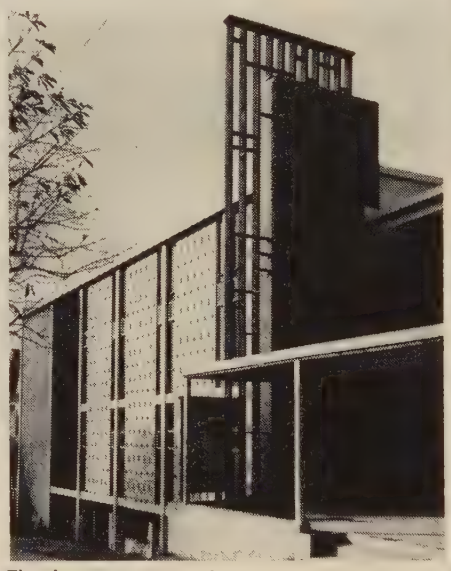
The problem was further delineated by accomplishing this on a site measuring 122 x 173 ft. on which a building of 45 x 92 ft. already existed.

Financial restrictions limited the project to a budget of $140,000. The results were:

Basement containing a chapel seating 156, four Sunday school rooms, choir, prayer and heating room.

A main floor containing an auditorium seating 490, choir space seating 40, foyer and cloakroom adjacent to existing building, pastor's study, washroom, board room and church office.

An upper floor containing a balcony seating 190, small chapel seating 48, baby room seating 20, baptistry, two changing rooms and a lounge for a total combined seating capacity for a worship service of more than 700.



The low canopy in front gives a functional and visual link between old and new units.

According to Wilding, construction consists of a steel frame, steel trusses, with infill panels of brick and patterned concrete block. Vertical cathedral glass windows on both sides of each column and two bigger windows made up of closely placed (painted dark brown) vertical mullion to give a warm delicate texture.

Describing the low canopy in front, he said, "This gives a functional and a visual link between the old building, which was stripped of excessive moldings, and the new."

Good design, Wilding believes, logically follows an "ideal" relationship between client and architect. It works this way:

"In general the ideal design situation exists when the capable architect can be and is trusted by the client. When the client has the courage to give the architect the green light concerning style and shape." Ω

ARCHITECT: Kelton C. Painchaud
Madison, Conn.

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Photograph by Robert Hurwitz

Fall flower arrangement "for a colonial church" because of the design shape and type of container includes red-brown oak leaves, greens, orange Pyrancantha, yellow/rust Chrysanthemums.

book gives pointers on FLOWER ARRANGEMENTS

ARRANGING FLOWERS FOR THE SANCTUARY; by Francis Patteson-Knight and Margaret McReynolds St. Claire; Harper; 126 pages; $3.50.

This little volume will be appreciated by laywomen and others serving on church flower committees and altar guilds. It presents valuable hints and suggestions on flower and other plant arrangements for the sanctuary and other parts of a church for routine and special occasions.

For example, with the harvest theme and Thanksgiving coming soon, ideas are given on how to arrange fruits and vegetables along with flowers in meaningful beauty in church.

Not overlooked are the children's churches and departments. The authors offer suggestions to decorate for these with meaning.

The main portion of the book tells *how* to work with flowers and plants in creating pleasing arrangements.

The authors take a broad approach to all churches by including data appropriate for cathedrals, synagogues, temples and Roman Catholic churches. Nevertheless, abundant resources are directed and adapt for the small, the center-pulpit and the contemporary-design church with its emphasis on functionalism.

An amazing number of Bible references are presented including a listing for a Bible garden.

Mrs. Patteson-Knight is a director of the American Horticultural Society and serves editorially on *Gardeners Forum*. Both authors have long service on flower committees, are noted lecturers on the subject and are accredited flower show judges of the National Council of State Garden Clubs and the American Daffodil Society.

A section of glossy photographs illustrating arrangements is included. Numerous line drawings are provided. Ω

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"L"- SHAPE REGARDED BEST CHURCH DESIGN

Q *If you were to choose, what do you feel is the best shape for an evangelical church?*

A Many things enter into the decision of the shape of the building: shape of the lot, location of the building on the lot, topography and functional features of the building. As a rule of thumb, it appears to me that the "L"-shape building is the most likely situation. There are several reasons for such a conclusion.

I am assuming that, when speaking of an "L"-shape, the base of the "L" would be toward the back of the lot normally; that the entranceway would be at a point between the two sections. This would grant an entrance into a foyer or narthex so you may enter either the educational area or into the rear of the sanctuary (overflow space). If there is a basement and/or a balcony, these could be reached easily from the same entranceway area.

The chancel area of this building would normally be extended toward the street. Steps on the street end might be somewhat impressive, yet they are not always practical. With doors right out at the street, the noise of traffic is picked up to a great extent and carried on into the church building.

Also, it is a good idea to present the chancel end of the sanctuary to the public along with its stained glass window or whatever beautifying effects it may have.

If a building of this shape is worked

out, it is conceivable that the sidewalk back to the entrance can be ramped to some extent thus eliminating outside steps. Likewise, the parking lot is usually behind the church, and another doorway can go directly from the parking lot into the backside of the foyer, so that people who are driving will have less distance to walk.

I believe that the sanctuary in an evangelical church should be more square than long and narrow. The idea of having people closer to the pulpit is much better than having a narrow sanctuary with worshipers removed a considerable distance from the pastor. By the same token, it stands to reason that a center pulpit and a choir directly back of the pulpit is more practical in most cases than a choir that is divided or contained on one side.

Q *We have a church with fairly high side walls and flat ceiling. There are steel beams supporting the ceiling across the top from one side to the other. We are considering an addition to one side of the sanctuary, turning the pews around and putting the chancel at the end of the new section. Is this practical?*

A That depends on several things. First, the present length of the sanctuary which would become the width, would determine the size of the steel beams or bridge required to support the ends of the beams now supported by the wall which is to be eliminated. This could become an expensive proposition, if the span is very long.

Second, if this is done, one whole side of the basement will become devoid of windows and may need artificial venting to compensate.

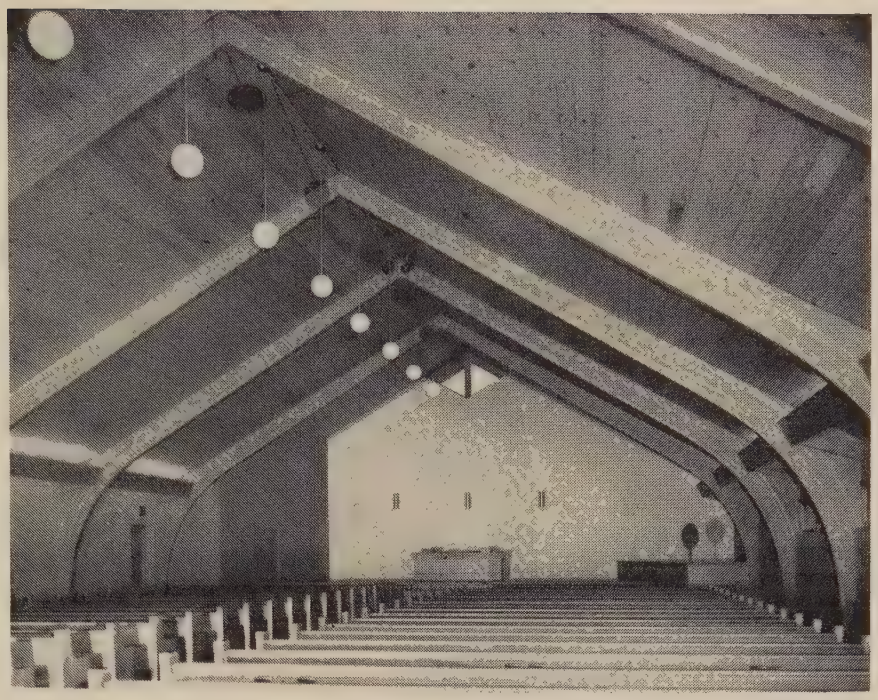
Third, although this will give you more space, it is conceivable that it may make a very large and boxy-type structure.

Q *Sometime ago we had a fund raising group help our church raise pledges for a new building project. This is for a five-year term, and at present is coming in at the rate of $15,000 per year. This is our problem: We have not sold our old building but would proceed with the new, if we had sufficient cash in hand. Two lending agencies are only mildly interested. We feel that we are able to spend about $150,000.*

This is a "natural" for a bonding program. Bonds are usually easier to sell than it is to get money from a bank. Also—usually a bonding program can be carried for a longer period of time than a bank or lending agency will make a loan to a church.

Thirteen and a half years is quite a standard length of time for a bond issue. Many churches have had success in selling many bonds entirely outside their constituency. One church I know recently sold $90,000 in bonds in seven days!

You are taking in $15,000 a year. That is almost the exact amount needed for a 13½-year program at 5% interest to amount to $150,000 ($300 per week will do it. $2 per week payment for each $1,000 borrowed will pay back the entire amount—interest and principle in 13½ years. $150,000 would be 150 x $2 or $300 per week).



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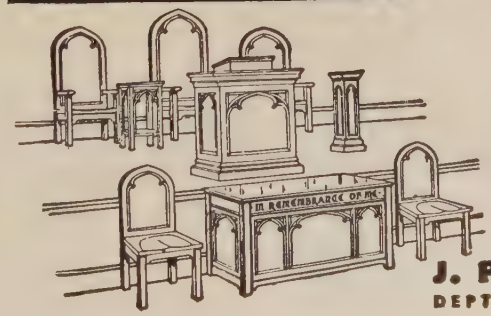

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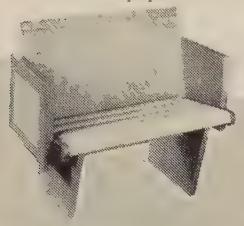

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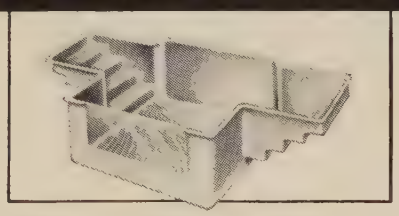

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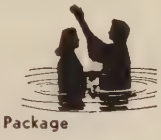

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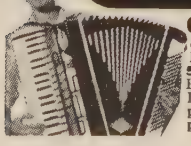

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New Products

You can obtain more information on these items simply by turning to the Readers Service card (last page) and checking the product-numbers desired.

P-1 The ice skating season is coming soon.

Churches, schools, winter conference grounds can develop ice skating facilities with little effort. For example, a civic organization in Canton, O., used 7 mil, green polyethylene film produced by the local Canton Containers., Inc., to make an ice-skating rink on flat terrain. It required only two or three inches of water—a safety factor itself.

P-2 Touch a switch and the screen drops.

At the flick of a switch, claims Radiant Manufacturing Corp. (Chicago), every classroom becomes a screening room. How? With Radiant's recently introduced Autoelectric small size projection screen.

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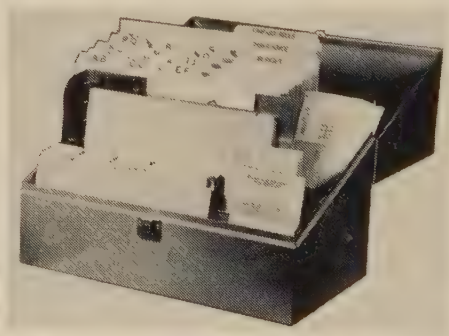

P-3 Saves the treasurer a lot of time.

A *programed church dollar system* featuring the "one-write" system has been designed and introduced by the Cyril-Scott Co., Lancaster, O.

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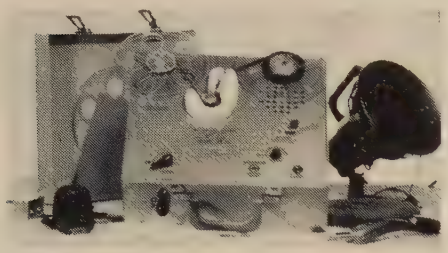
materials—for issuing payments, recording income, reconciling bank balances and making periodic reports plus including imprinted checks and window envelopes, a steel file for the materials and a collating posting board to prepare records "with one writing."



P-4 Eight flashlight cells furnish power.

The TP-3 (a portable preacher and teacher unit) is available from Missionary Electronics, Santa Ana, Calif. It is basically a tape play-back unit with self-contained power unit of eight flashlight cells. With accessory items, it parlays into a record player and public address system.

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P-5 A new contemporary library line.

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P-6 Designed for smaller churches.

The Magnus (Livingston, N.J.) "Cathedral," a console-sized electric organ, was "specially designed" as the major organ for small churches and an auxilliary for larger churches. It sells for $339.95.

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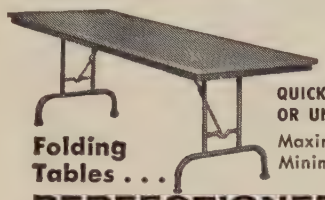

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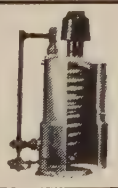

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'It's the Things

God frequently takes and uses it beyond

A SMOOTH STONE in David's sling, a rod in Moses' hand, a plummet held by Zerubbabel: each of these was a little thing that became a potent force in the history of Israel.

Today, as in the past, "little is much if God is in it."

As I have talked with and observed Sunday school workers throughout the country, I have noticed several "little things" that have been used of God—for His glory and for the growth of His church.

A Postage Stamp

THE SOPHISTICATED journalism student was about to toss the envelope into the wastebasket when he noticed the first-class stamp on it. Realizing that it couldn't be "junk mail," he opened it and read the attractive folder it contained.

It was from a man he'd never met, announcing meetings in a church he'd never been to, featuring a man he'd never heard of. But the first-class stamp did its work. He attended the meetings twice, and on the second night began a personal relationship with Jesus Christ.

Today the journalism student is a preacher of the Gospel.

Another case of the importance of such a little thing as a stamp was that of the first-grader who received a letter from a minister in his community. In it was a folder that congratulated the boy upon his good record in school. As a result, the family became interested in the minister and in the little church that had shown such an interest in their son. Today the parents and their two sons are all born-again believers and active in the witness of the Gospel in that church.

A Fountain Pen

THE SUPERINTENDENT of the Senior High department was deeply disturbed. Absenteeism in her department was as

Little That Count'

the insignificant—
men's expectation.

by Norman S. Townsend

high as 50 per cent; getting worse instead of better. Others had tried gimmicks and gadgets to counteract the trend. Secretaries and teachers had mailed dozens of absentee cards. Nothing seemed to work. Then she thought of her fountain pen.

She began writing long-hand notes to her absentee scholars every Sunday afternoon. She made them as personal as possible—not scolding, but always suggesting that not only had they been missed, but that they were missing something in being absent from Sunday school.

The personal touch paid off where all other methods had failed, for absenteeism gradually dwindled, until now it is less than ten per cent.

A Doorbell

VISITATION is often the most popular subject at Sunday school conventions, and the most unpopular back in the local church.

General attitude of the Christian workers in a certain church in the eastern part of our country supported this observation. Nevertheless, a few faithful (and fearful) teachers ventured out to visit homes of the community.

It happened to be one of those towns where everyone knew everyone else—which didn't make it any easier to conduct a visitation campaign. But they called it "Operation Doorbell," and one of the first bells that Betty rang was that of a neighbor noted for his thin tolerance of the church.

As he opened the door, she managed a timid smile and weakly announced that she was calling for the church.

"Oh, how much do they want this time?" he asked, reaching into his pocket with an impatient let's-get-this-over-with gesture.

Taken aback, the visitor was silent. Recovering, she blurted, "Why, we don't want anything!"

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"Look," said he, with an air of assumed patience, "I'm all for the church. But my favorite program is on, so how about it—will two dollars do?"

Betty started to remonstrate, but changed her mind. "Well, we really do want something . . ."

"That's more like it. You know, and I know, that I've lived here for 30 years and that church has never been around here except when it wanted some money. Now how much?"

He waved the wallet under her nose.

"What I started to say" (her voice was calm and her smile radiant) "was that we don't want your money; we want *you*. I've come to invite you to our Sunday school and church."

Incredulously, the man stared. Shaking his head, he lowered his hand, returned the wallet to his pocket.

They never had to ring his doorbell again. In fact, he is now ringing other people's doorbells, inviting them to attend the church that was more interested in people than in their pocketbooks.

A Three-by-Five Card

THERE IS nothing very spiritual about a plain index card. But with the right words on it, in the right hands, used in the right manner, it can become a birth certificate.

This is the way one church did it. The card stated, "This is a Personal Invitation," adding the name of the Sunday school, the time and place of class sessions, with a line at the bottom for the signature of the person doing the inviting. Attached to the end of the card was a stub on which was printed the words "I have invited"—followed by space for the name and address of the receiver.

Christians were instructed to take no more than one of these cards a week; to concentrate upon one unreached person in their neighborhood. Praying for this person, the Christian would then hand him the invitation, with his signature at the bottom. The stub, neatly printed with correct name and address was dropped in the offering plate or handed to the registrar the following Sunday. It became a personal missionary venture.

In all, 1,300 stubs were turned in during a six-week period—and the enrolment of the Sunday school increased by 252 new members as a direct result. (Those who did not respond received a follow-up call.)

It's the little things that count. Time would fail to chronicle the hundreds of little things that have been used of God to reach thousands . . . a telephone call, a smile, a handclasp, a word of greeting. . . . As Zechariah wrote, "Who shall despise the day of small things?" Ω

Sunday Schools on Review

Which School Is Most Outstanding?

RECENTLY I was asked, "What, to your mind, is the most outstanding Sunday School in the United States?"

This is a difficult question to answer, of course. There are so many outstanding schools, north, east, south, west. I thought of those great organizations, with thousands enrolled. I remembered visiting churches in America's sprawling "suburbia," where attendance records are being broken Sunday after Sunday. There are thousands of outstanding Sunday schools that could be named. But at that moment my mind singled out one as representative of all the rest.

To be outstanding is to overcome hindrances, and to grow-numerically and spiritually—when the environment all about you is going the opposite direction.

The First Baptist Sunday school of Portland, Me., is such a school, in such an environment. A "downtown" Sunday school (they call it "Bible" school) that had struggled to hold its own against the trend to the suburbs and loss of population, has a phenomenal record of growth in recent years.

Its history is a long one; dates from 1816. By 1946, average attendance was 280. Then, with the population and economy curve going down, the school began to grow!

Under Dr. William McIlhenny, pastor, a monthly absentee visitation program, a monthly teacher training class and a weekly promotional program were instituted. The result has been a leap in average attendance to nearly 1,000 each week.

In addition to regular sessions, an afternoon school from 12:15 to 1:15 p.m. features a total program of visual aids. Missions rank high in the program, as the school supports its own missionaries. A Student Loan Fund is available to needy students who are preparing for Christian service. Because of it, many former pupils are now in the ministry or on the mission field.

I rank the First Baptist Bible school of Portland, Me., as an outstanding Sunday school—because of its aggressive evangelistic outreach; because of its total teaching for the whole family; because of its great growth in a declining area.

Sunday School Columnist Dies

Townsend

THE MAIN FEATURES *of this month's Sunday school emphasis in* CHRISTIAN LIFE, *both by the Rev. Norman S. Townsend, appear posthumously.*

Townsend, 44, newly appointed Chaplain of Gordon College and Gordon Divinity School, Beverly Farms, Mass., died of a heart attack on Friday, September 8 in Wolfboro, N. H. He was attending the fall retreat of the Gordon faculty and administration, having joined his colleagues for the first time only that morning, after driving from his home in North Kingstown, R. I.

Since 1958 Townsend had traveled widely here, and abroad, as a representative of the Scripture Press Foundation, speaking on the subject of Christian education in churches, on college campuses and in Christian camps and conferences. Since June 1959 he had served as CHRISTIAN LIFE *Sunday School Consultant, writing the monthly column readers have come to look for entitled "Sunday Schools on Review," as well as other frequent features.*

Previous to that, during a 14-year ministry at Quidnessett Baptist Church at North Kingston, R. I., he watched the Sunday school grow from 100 to 1,500, and in 1955 won the CHRISTIAN LIFE *Sunday School Contest. There, on the day of his death, workmen had completed the outside structure of the Norman Stuart Townsend Memorial Christian Education building.*

Townsend is survived by his wife, Ruth, a daughter Elaine, 19, and a son, Alfred, 14.

Writes colleague and long-time friend, Lloyd A. Kalland to CHRISTIAN LIFE, *"Although we are in deep sorrow at Norm's passing from our midst, we see in his going a marvelous triumph which is possible through the death and resurrection of our blessed Lord and Savior Jesus Christ. . . ."*

Help For Small Schools

WHILE STILL in New England, I want to mention an idea I heard that may be of help to many smaller schools. The Glencliff (N.H.) Community Chapel is a small (enrollment about 50) school in the the White Mountains.

Mrs. William Belyea, superintendent, introduces variety and vitality into the opening assembly worship period by making each family responsible for con-

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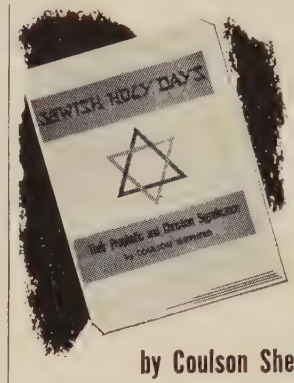

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ducting the assembly once a month. Names are listed alphabetically, and so far none has failed to appear or to produce.

This, reports Mrs. Belyea, results in full participation of everyone and avoids the deadly danger of one or two persons "running the show."

It's good advice for schools of all sizes, but especially the smaller one- or two-room Sunday schools. Why not try it in your school?

No 'Afghanistanism' Here!

VISITATION is often the most popular topic at a Sunday school convention—and the most *un*popular back home in local situation.

This is *not* the case in Calvary Bible Church of Benton Center, Mich. Mrs. John Patterson, a teacher there, told me of their three-pronged program during a conversation we had at Gull Lake Bible and Missionary Conference this summer.

First, during a general calling program every Monday night members are encouraged to reach the unreached in the community.

Secondly, (sounds like a sermon, doesn't it?) ladies of the missionary society devote Tuesday afternoons to calling on individuals or families whose names have been given them by the pastor. Blessings on those ladies! Too many in the traditional missionary groups have a case of what one editor termed "Afghanistanism"—giving, writing, praying, etc., to those in remote places (as they should!), but neglecting the mission field at their doorstep.

Finally, teachers are urged to conduct a continual visitation of absentees, prospects and regulars. (Yes, let's not forget to call on the faithful "regulars" as well as the delinquents.)

To make all this possible for parents of small children a Nursery is provided.

For Penny Pinchers Only

BEING OF SCOTTISH DESCENT and from frugal New England, this writer is always interested in any suggestion that can save Sunday schools the Lord's money—especially small, struggling schools.

Therefore I was pleased to see a demonstration by Mrs. John Dougherty, Director of Christian Education for AMOC (American Mission for Opening Closed Churches). Speaking to a group of home missionaries and Sunday school leaders, she displayed homemade chairs, tables, chalkboards and bulletin boards usable in any size Sunday school.

For total cost of $1.40 she constructed a reversible Flannel-Chalk board (3 x 4 size). A sturdy easel was made for the same cost. A bulletin board cost only $.35. Copies of the plans were distributed to those present.

It's a commendable, money-saving, "do-it-yourself" project.

Where Do You Find Teachers?

ANOTHER IDEA for the smaller Sunday school that has problems with teacher recruitment was given to me at a pastors's conference in Montrose, Pa.

Recently Mt. Zion Baptist Church of Waynesboro, Pa., voted to try a new system of recruiting and training teachers in the Sunday school. A rotation system automatically replaces the Sunday school teacher with his assistant at the beginning of each year. Thus two problems are automatically solved.

1. No teacher's feelings are hurt, for no teacher is voted out of a class.

2. Prospective teachers are more willing to accept a job as assistant—and, of course, after a year of helping they are more qualified and assured that they can do the job.

Prospective teachers are recruited by the new Board of Christian Education (composed of the Sunday school superindent and two teachers together with the pastor) as follows.

1. A questionnaire is sent to every active church member over 18 years of age requesting the following information:

a) Name
b) Address
c) Class you teach
d) Class you would like to teach
e) I am willing to be placed in any class where needed (*yes or no*)

2. Using the completed information the Board of Christian Education then carefully and prayerfully appoints assistants for Cradle Roll, Beginner, Primary and Junior classes. Home Department nominations are suggested for Junior High, High and Adult classes. The latter three vote for their own teachers, considering the recomendations.

The plan was begun at the pastor's suggestion last January. Comparison then and now shows results.

Before the Plan

2 Sunday school departments
5 classes
10 teachers
average attendance about 55

After the Plan

4 departments
10 classes
18 teachers
5 home department workers
average attendance about 80

Anything that results in a 30 per cent increase in attendance and a growth of participation among Christians is worth prayerful consideration for your own school.

• • •

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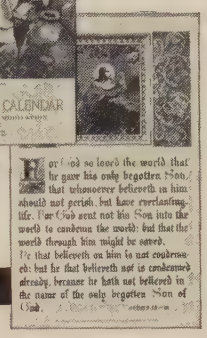

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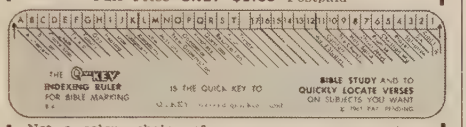

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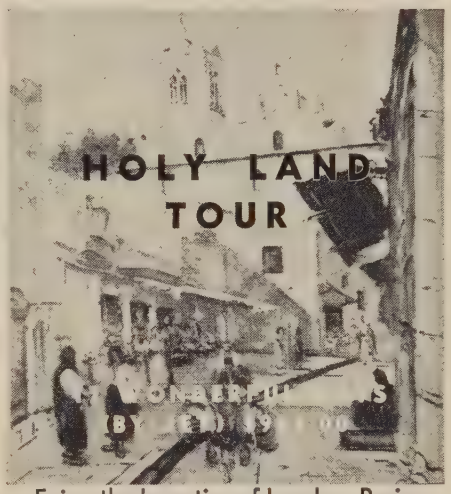

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Audio Visuals

● ALMA GILLEO, A-V reviewer, this month gives practical help to those who do not yet have a functioning A-V program.

Consider Your Needs

"I BELIEVE visual aids help a teacher to be more effective in presenting Bible truths. And I wish more of our teachers would use them."

Many pastors have thus observed the effectiveness of visual teaching aids. They have conveyed their enthusiasm to the superintendent and convinced the Sunday school governing group to purchase materials—yet the plan bogged down. Perhaps a couple of projectors, a few filmstrips and other visual aids were obtained. But teachers complained that they couldn't find materials to fit in with their lessons—or else they discovered the material after the lessons were past.

A similar situation may exist in your own Sunday school. What can be done about it?

Usually when teachers see how quickly their pupils learn through visual aids—and how easy they are to use—they are eager to use them regularly.

Building a good audio-visual program and library takes time—but it is not difficult.

How To Start

A wise superintendent will find a capable individual who isn't already loaded with responsibilities, challenge him with the opportunity to serve the Lord in the capacity of A-V librarian or co-ordinator, then guide him as he begins the job. An enthusiastic individual in this spot is the key to a good A-V program that really works.

What To Buy

Since the A-V library will be used most by the Sunday school—especially at first—it is best to consider its needs first. And perhaps it is better to begin the program on a small scale.

First step should be to carefully check the curriculum, listing the subjects covered each quarter for the full cycle of lessons

for each age level. This information is available from your lesson publishers, if you do not have it.

Second step should be to check to see which subjects appear most frequently at various age levels. Obviously, popular themes would be seasonal, such as Christmas and Easter. Others might be topics such as sharing, concern for others, obedience, truthfulness, etc. Some Bible characters appear in lessons at various age levels, such as Samuel, David, Solomon, Daniel, Abraham, Moses, Paul.

With this information compiled, you are now ready to check available visual aids. Write film and filmstrip producers for catalogs. Get your own denominational supply catalog or catalogs from independent publishers.

List all of the materials available (with sources) on each of the most popular themes or Bible characters. You may find, for example, that there are a great many visual aids available on a character like Moses: several flannelgraph sets, filmstrips from several producers, maps showing the area of the wilderness wanderings, a variety of flat pictures and a couple of 16 mm films.

After consultation with the department superintendents for age levels which will study these subjects in the coming year, you can determine which visual will best suit the needs of the majority.

You will want to keep in mind, of course, that you'll need a variety of types of visuals to meet the needs of all age groups.

By selecting a few visual aids on several subjects to be studied in several age groups during the year, you'll get greater use of each purchase throughout the year. (See "Multiple Use of a Filmstrip," October CHRISTIAN LIFE)

After a fairly good library of materials is available for Sunday school use, you'll want to consider materials for other groups, such as:

- how-to-do-it filmstrips for VBS, club groups
- teaching training filmstrips
- discussion filmstrips for youth groups
- counseling filmstrips
- visuals for special occasions, groups, or on special themes.

Visual aids should be added to the library monthly, or at least quarterly.

What About 16 mm Films?

Few churches have wide enough use for 16 mm motion picture films to justify expense of purchasing them. There are many good films which would be helpful to your classes and groups which may be rented from local film libraries, Christian bookstores, denominational headquarters or the producers. You'll want to list these, suggest them to teachers and leaders far in advance of date of use and reserve them early—especially seasonal films.

• • •

AUDIO-VISUAL GUIDE TO BETTER PROJECTOR gives pastors, superintendents or A-V librarians much helpful information about how to obtain good projection of pictures, how to seat groups for best viewing and how to select the type of screen best suited to the needs of the church. This 36-page booklet is available free from Radiant Mfg. Corp., Chicago 80, Ill.

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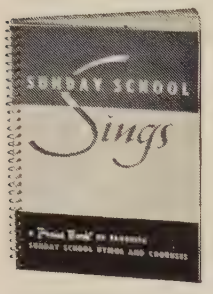

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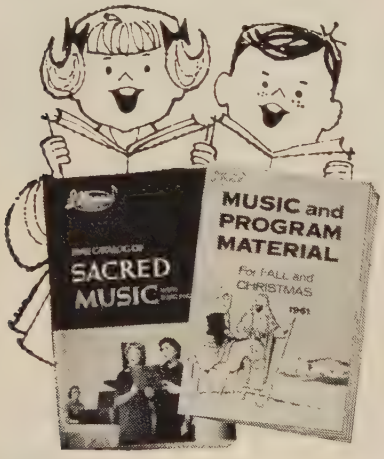

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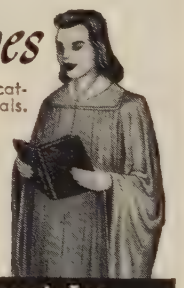

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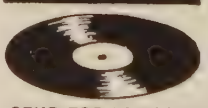

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Londoners Give Out Forthright Attack

WHY IS IT that vocal groups from the British Isles seem to possess two outstanding features—a forthright attack and a refreshing, clean-cut diction and enunciation? The London Crusader Choir, conducted by the Rev. Douglas B. Gray, has just released *Now Thank We All Our God,* a collection of songs admirably suited to their voices and style. Paul Mickelson furnishes the piano and organ accompaniments, and it was recorded at London's Holy Trinity Church. The London Crusader Choir, regarded as the foremost gospel choir in Britain today, has traveled through Ireland, Europe and the Scandanavian countries. They have appeared many times on the British Broadcasting Corporation, and their radio broadcasts and telecasts are world-wide. In England one would likely hear the music of this choir ringing out from large halls like the Royal Albert Hall, or from under the corrugated tin roof of a small mission; over the air to hundreds of thousands of listeners, or to a few gathered in some remote spot. The choir also sang in the Billy Graham Greater London Crusade. Some of the favorites in this LP include *And Can It Be, Praise Ye the Father, To God Be All the Glory, The Spacious Firmament, Blessed Assurance, Now Thank We All Our God* and several others. Supreme, No. SM-1002.

Devoted Fans Will Like This Disc

TITLE of the new album *Through the States With the Statesmen* is meaningful when it is known that these singing men, featuring Hovie Lister, travel more than 100,000 miles each year to sing the Gospel. This release, a collection of some of their most frequently requested songs, was recorded live in a large Chicago concert hall. The numbers, characteristic of this ensemble, have some Hallelujah-shouting and foot-tapping passages, as might be expected. Most of these numbers will not be too familiar to the average listener: *Just a Little While, It's So Wonderful to Know Jesus Is Mine, Love Is Why, Little Joe's Prayer, Happy Am I, I Believe in the Man in the Sky* and six more. RCA-Victor, No. LPM/LSP-2351.

Quartet Member Takes Solo Flight

CONTRALTO Jeanette York of the Keller-York Quartet, in the new album *Songs from My Heart,* with arrangements by Scott Douglas, does some very acceptable work with old and new songs. A trio of male voices, with one soprano as a background, supplies a nice accompaniment, and some of the songs have a string quartet with Scott Douglas at the piano. Several of the numbers are from the gifted heart and pen of John Peterson. There are better soloists than this young lady, but her work reflects a sincerity of interpretation which carries the message of the song to the heart. Peterson's compositions are *I Touched the Heart of God in Prayer, It's Always Darkest Before the Dawn, Worthy Is the Lamb, Where Will You Be, Show Me the Way Home.* Zondervan Victory, No. ZLP-562.

Teams Scripture and Song For Spiritual Impact

HERE'S an unusual recording: *Speaking and Making Melody* by Bill Carle and the Men of Note Quartet. Bill Carle says concerning this LP, " . . . the power of God is in His Word. We see all around us evidence of the magnitude of God, but only the Bible can adequately describe the precious and eternal love of God. The songs and spoken Bible texts recorded for this album were selected so that the Lord Jesus may be magnified . . . ." Bill Carle was tremendously successful in the entertainment world before he met Christ and received Him as his Savior. During the ten years since then he has given his rich bass voice to the Lord. There are six songs in this album—*So Great Salvation, Onward with Christ, Be Calm My Soul, O Love Divine, Abiding Love, Does It Make a Difference.* Word, No. W-3150-LP.

One-Man Quartet Produces Top Album

IN A NEW LP, Glenn Jorian, particularly well known for his solo work on the Songs in the Night radio program, does some very successful multiple recording on two of the songs, *On My Journey Home* and *When God Speaks.* His voice quality when he takes all the parts in the male quartet arrangements is of the highest. Full orchestra accompaniment is used for his solo numbers also. This singer is a true artist, yet thoroughly sincere in his simple Christian faith. There is variety of song style in this collection—*The Great Physician, The Breaking of the Bread, Roll Jordon Roll,* and others. Zondervan Victory, No. ZLP-561.

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Decade of Dedication—Various artists
Hymns—Tennessee Ernie Ford
Supreme Spectacular—Various artists
A Friend We Have—Tennessee Ernie Ford
The Golden Voice of Sacred Song—Ed Lyman
Especially for You—The White Sisters
Beyond the Sunset—Ted & Gloria Roe
Top Brass—The Ohman Brothers

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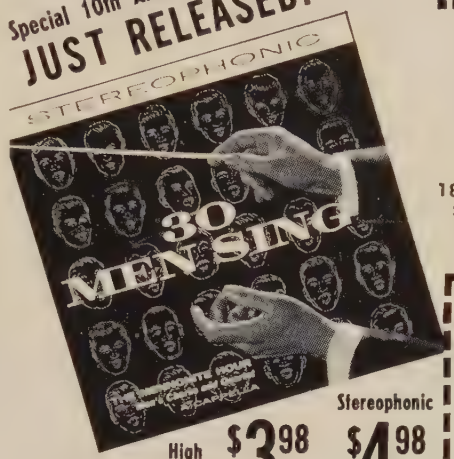

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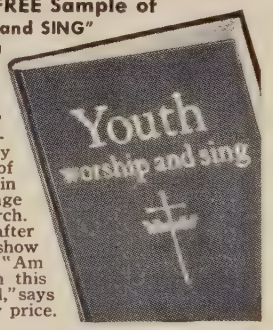

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DEAR REBEL

Continued from page 36

mercial art off and on. Most of the time I sat around in a back booth in a dark little tavern and played it "cool" as a beatnik.

I was fairly proud of that title "beatnik." I read a lot of philosophy, and tore through pages of Socrates, Zen and Existentialism like a starving person looking desperately for something to hang the remaining threads of my life on.

Existentialism left me cold because I didn't have to learn how to be disillusioned. I already was. Zen was a "way" but not an answer. Socrates filled the bill as an ideal, but not as a god.

Nights I wandered aimlessly down to my noisy little beat retreat (where my age hadn't been questioned for two years) and sat. There I would stay with my colorless little clan of beatniks until the wee hours of the morning, locking horn-rims over some stupid subject and working it to death.

I was getting fed up with life, which seemed so cheap. And I was sick of trying to look "way-out."

I felt I had gone to "Nowheresville"; that I was too tired and too old and, oh, so weary.

In fact, I hated myself.

One night after I had managed to get back to my little room from the tavern, I stretched on the floor and looked over my books to find one I thought would be light reading. I decided on "Early Will I Seek Thee" by Eugenia Price.

At first the book's literary style captivated my attention. It was sheer simplicity. I turned on one of my very, very blue jazz records and began to read the style—not the message.

Long before I had finished, the record had stopped and the needle was scratching its way back and forth across its face. I picked up the needle, turned off the machine and sat foggy-eyed and unthinking for quite some time, stirring my drink occasionally wth my finger.

Then I started the book again on the first page. This time I read the message.

The book said that God would not force us to believe in Him. This made me angry. If there *was* a God I wanted Him to force me to believe He was running things. If there was simply a force called God, then it was an unloving, uncaring force outside of the realms of human understanding.

I sprang to my feet and hurled the book against the wall, only to stop and see what a foolish, childish gesture this was.

I retrieved it and read on until I saw the name of a nurse who lived in Seattle, not more than three blocks from me: Sylvia Hatfield. In anger and

determination I wrote her a note brimming over with self-ache, self-hate and finality. I wanted to know if this Genie really believed what she wrote.

Several days later the door bell rang. It was Sylvia. I met her with stiff-lipped hostility and rebelliousness. She had come, she said, to tell me that Eugenia Price was to speak in a church in Seattle. She said she would go with me—and I could decide for myself whether or not Genie believed what she wrote.

Surprisingly, I went—and sat hating myself for what I felt like, and wishing I could just melt out of sight. But I went again the next night . . . and the next.

For the first few nights I managed somehow not to listen. After the meetings I'd make a hasty retreat back to my pals and try to drink myself into oblivion. Yet mornings always found me waiting for the next meeting.

Thursday morning, May 16, I got dressed and drank my breakfast, which consisted of two raw eggs in tomato juice with one straight shot of vodka. Then and there I came to the bitter conclusion that life was a phony, that I was a farce and that no one cared a thing about me.

I made up my mind to call it quits. I had tried once before to make an exit on life and ended up spending six months with the psychiatrists. They could only see that I was desperately lonely, afraid, and longing for something real.

I tried to be a little more cheerful at the next meeting, but inside I was crawling with fear and torment. When Genie started to speak this time, I listened to the message. It was all about the long-suffering Savior.

We all were standing when she gave the invitation. The last thing in the world I wanted was to walk to the front, so I stood there biting my lip and gripping the pew in front of me until my knuckles turned white. The anguish in my heart is still vividly real as I remember how I desperately tried not to show my utter loss.

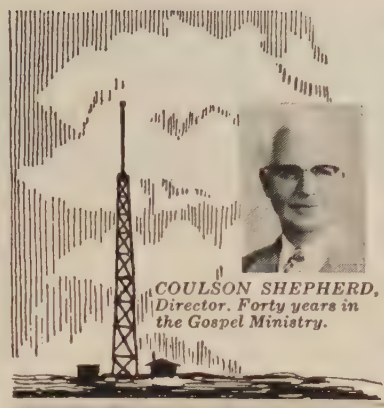
Sylvia touched my hand tenderly and said that she would walk up with me. For some reason this made me very angry and I hissed my rebellious "No!" I wanted to talk, but I wanted some answers, too.

So, alone, with head high and a defiant stride, I went to the front and waited to talk to Genie.

I stood patiently for a moment and then got upset as I decided that she was ignoring me.

After what seemed like an age Genie stepped towards me and asked me to go to the prayer room with her.

Prayer rooms were alien territory to me, and I bristled my rebellious "No" again. After a moment, though, I found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Answered Prayer:

He Married the Girl

MY BROTHER was about to marry a girl of another faith. In order to do so, he was going to sign papers saying that his children would be brought up in that faith.

My heart was heavy. Having recently found Christ, my husband and I wanted to see my brother come to know Him as we had.

As I prayed daily concerning the matter, one day I came across Phil. 4:6, 7. "Oh Lord," I prayed, "if this marriage will keep my brother from coming to know Christ, please do something to keep it from coming to pass. But if as a result both he and Betty will accept Christ, then let it go through."

As I watched the priest perform the ceremony tears came to my eyes—yet deep inside was a peace beyond understanding. Inwardly I rejoiced that God was going to include Betty in His salvation.

Four years of witnessing to them and praying for them followed. One day as I was pleading with the Lord for them, again God's assurance came to me.

Only days later they came to us concerning a problem in their lives. After several hours of telling them how Christ alone was the answer, they knelt with my husband to acknowledge Him.

Today my brother and his wife are in the full-time service of the Lord!

MRS. MURIEL LARSON, Boscobel, Wis.

Write us briefly about a striking answer to prayer. If it is published you will receive $25. Submissions cannot be acknowledged but will be returned if a stamped, self-addressed envelope is enclosed.

DEAR REBEL

Continued from page 91

myself sitting in a very quiet prayer chapel unburdening my heart to Genie only to find that Christ was there listening, too.

When I finally prayed, I could only think of a "Dear Sir" to start with, and when I came to the part where I had to ask Christ into my heart I wasn't sure that I could say His name reverently, for I'd used it so much in disrespect.

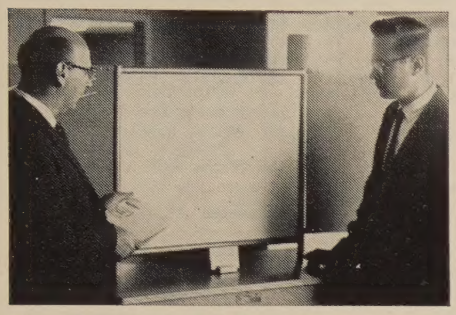
My life didn't change "presto-chango!" In fact I haven't changed at all. I can't. Christ Himself has made a new creation. He invaded and now lives through me.

Christ is my only hope. Ω

Helpfully yours...

by Jack McCabe, Advertising Director

(For more information about items listed, circle appropriate number on Readers Service Card.)



McCabe and Richard Thorkee of *Foldcraft, Minneapolis,* discuss Foldcraft's new mobile teaching center with chalk, bulletin boards and A-V screen mounted on wheeled storage cabinet. Check F-6.

THIS IS the Annual Book Issue of CHRISTIAN LIFE and of interest to our readers, in addition to the material contained in this issue, will be the services of our Readers' Service Department in connection with helping you locate suitable book and other GIFTS for the forthcoming holidays. Just write for further information concerning the books displayed in this issue or see your local CBA bookstore.

For a pack-o-fun, those interested in a bonanza of ideas for scrapcraft and handcraft can subscribe to a publication by that name edited by Edna Clapper. This publication should prove a boon to Sunday School teachers and Youth Directors who are looking for ways and means to keep small fry busy. A 300 page *Book* of skits, crafts, gifts and favors is also available. Moderate in cost, and many of the ideas using common 'Throw-aways" such as milk cartons, etc., this should be checked for ideas. H-2.

PM means many things to various people, but to Far East Broadcasting Company it means only "portable missionary." One who can trek with a native into the densest jungle, is not a foreigner, so not resented or feared, speaks immediately with the tongue of the national, needs no rice, medicine or furlough, witnesses every day of the year, 20 hours a day, is a "pastor" of many lone native churches, brings great evangelists to remote peoples, teaches the best of Bible materials, is a skilled musician.

Yep, you've guessed it, it's a pre-tuned radio receiver placed deep in areas not easily accessible. It can and does accomplish all these things and at remarkably low cost.

Frank Ineson of FEBC tells me that they have now over 707 hours of programming per week (not including program repeats) in the Phillippines, Japan, Okinawa, Thailand and Viet Nam. **H-3**

Beloved singer George Shea, friend Tim Spencer of **RCA Victor** tells me, has a new release of "Hymns That Have Lived A Hundred Years." Need we say more. Just check H-4.

American Tract Society may be able to solve your Christian card problem again this year. Two beautiful, full color 4 page cards are offered. The one entitled "The Lasting Christmas Gift" has my vote, but the other with a cover by Three Lions (Christmas Joy) merits close consideration. You or your local printer can "imprint" them with your name and additional good wishes so just check H-5 for complete information and prices.

Floor maintenance is probably the most universal problem among us and even the floor machine gets dirty doing its job. Possibly for the first time, a floor machine maker now uses a stainless steel skirt which makes it easy to clean all residue from the machine. Made by **Nobles Engineering and Mfg. Co.,** Harold C. Walker Advertising Agency (no relation to our beloved editor), tells me that this line of machines has brush sizes and power to fit a wide range of floor cleaning assignments. Even a small floor can be profitably cleaned by the right sized floor machine. If you don't think so, we challenge you to check the number of man-hours spent on your floor. Then multiply by cost of labor. It will amaze you. **H-7.**

It's not too early to plan your campaign against ole man winter. Snow removal is always an unpleasant task at best but here's one helpful suggestion which can be yours for less than $200. Made by **Jari Products,** the new self-propelled *2-way Snowthrower* will clear a 20" path of deep snow at a rate of up to 520 shovelsful a minute. Powered by a 3 HP engine, it will throw snow up to 30 feet or deflect it downward to confined quarters. Extensions enable it to clear a 36" path. Your building engineer will be glad you checked the inquiry card on Snowthrower. **H-8.**

My memory is very good but short, so of particular interest is that test after test proves that we remember 85% more when *sight* and *sound* are combined than with sound alone. **DuKane Corp.** working on this principle has designed a portable, automatic, 35 mm filmstrip projector that shows clear pictures (in an undarkened room on a 9" x 7" TV type screen) which change automatically in perfect synchronization with the recorded messages. If you have a cause to present just put it on film and record, flip the one knob control, and the AV-Matic does the rest. **H-9.**

This will interest YOU . . .

Our field representatives meet Christian men and women quite frequently who are looking for places to invest their money. Most of them *need* a return on their savings.

Some are considering investments in stocks. But, because of their limited knowledge of stocks and bonds, they are reluctant to buy. Others hesitate because of market fluctuations, uncertainty of dividends, etc.

And some tell us of disappointing experiences on their investments.

* * *

Without exception, *all* are looking for *security* . . . a guarantee that they will be *assured* of a generous income. Something they can count on as *long as they live* . . . in good times or bad . . . regardless of whether the stock market is up or down.

But they're interested in *something else*, too.

* * *

You should see their faces light up . . . when we tell them about the DOUBLE DIVIDENDS provided by Moody Annuities. When we tell them that Moody Annuities assure them of a *generous, guaranteed income as long as they live* (up to 8¼% depending on their age) . . . *plus* a share in the Lord's work . . . they're overjoyed!

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FREE MATERIALS AND SERVICES FROM OUR ADVERTISERS

Circle appropriate number on attached prepaid postcard for further information about ADVERTISEMENTS, NEW PRODUCTS and LITERATURE in this issue.

Here are just a few of recent free new brochures and literature that are available to you at no charge or obligation.

A complete line of world globes is illustrated in the new catalog now available from **Replogle Globes, Inc.** This introduces the new "True-To-Life" line, as well as a wide variety of illuminated and non-illuminated political globes. **F-1.**

Collegiate Cap and Gown Company has just released a new choir robe color catalog with over 100 illustrations of their line, plus pictures of outstanding choirs. For your free copy write **F-2.**

Allied Radio Corporation announces the release of their 444-page 1962 catalog, the biggest catalog published by any electronics supply house. A complete section is devoted to sound equipment, another to tape and disc recorders, stereo hi-fi equipment, etc. Of special interest to churches. **F-3.**

Beckley-Cardy is offering their Buyer's Guide, complete with over 5,000 items. Of special interest to church and school purchasing committees. Write **F-4** for your free copy.

Available from **Douglas Plymouth Corp.** is a descriptive bulletin of decor art for glass trays, panels, tile, and oil paint art sets. Of interest especially at this Christmas season. **F-5.**

Foldcraft has made available a brochure illustrating their portable partitions and folding tables. Of special interest in this brochure are their "space saver" nursery cribs for church nurseries and their combination coat rack and chair trucks. Write **F-6** for your copy.

A complete line of church bulletins and offering envelopes is available from **Hermitage Art Co.** Write **F-7** for your descriptive brochure.

Christian Faith Recordings has made available a 12-page brochure illustrating over 150 of their releases, including choirs, quartets, trios, duets, solos, instrumentals, piano solos, organ, religious stories, as well as recordings in other languages. You will find your favorite recording artists represented in this series. **F-8.**

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★ If you want this monthly selection you do nothing; it will come to you automatically . . . or you may choose any of the many other selections offered . . . or you may notify the Club on the form provided that you want no selection for that month.

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66. ARNIE HARTMAN
Accordion Solos

67. RUDY ATWOOD
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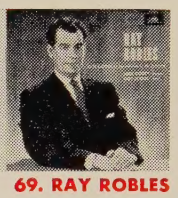
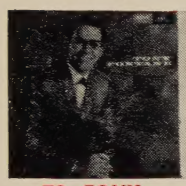
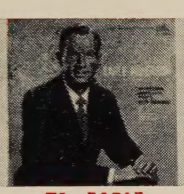


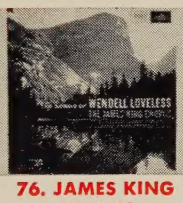
69. RAY ROBLES
Baritone Solos



70. TONY FONTANE
Tenor & Quartet



71. EARLE ANDERSON
Baritone Solos



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CITY _____ **ZONE** _____ **STATE** _____ 3 _____

4 _____

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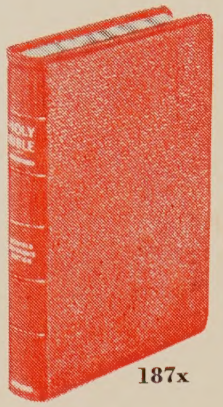

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